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TORONTO PARENTS FACE JEWISH EDUCATION [editorial, page 4]

CANADIAN JEWISH NEWS

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Canada and Israel

SHARP, EBAN AGREE ON U.N. MISSION?

MOSCOW KILLS MIDEAST NEGOTIATIONS

by the CJN diplomatic editor

The Israeli Government agrees "in substance" with the Canadian point of view that the Jarring Mission, the UN special envoy to the Middle East, should be resumed and activized. Abba Eban, Israel's Foreign Minister, met Mr. Gunnar Jarring last week in Zurich, Switzerland, and "encouraged" him to renew his talks in order to "bring Israelis and Arbe conducive to Israel-Arab direct talks at the peace table.

Also the Israeli Government's trouble shooter, Dr. Yaakov Herzog, former Ambassador to Canada and now Director General of the Prime Minister's Office in Jerusalem, is in Switzerland where he is attending a Jewish conference.

The Canadian point of view was expressed to The Canadian Jewish News and reported in this newspaper. According to a source close to our Department of External Affairs, Canada "wholeheartedly supports the Jarring Mission."

The report about the Eban discussions with Mr. Jarring came simultaneously with the news from the Middle East this week that the battles along the Suez Canal have been intensified, among contradictory claims by Egyptian and Israeli sources as to the number of victims on both sides. It is clear from the reports that Israel is determined to hold the Suez line till peace talks materialize. Israel also will use force to hold the ceasefire line so long as it is dependent of the Israelis. The Egyptians had heavy losses in planes and personnel during the last skirmishes.

The discussion between Abba Eban and Gunnar Jarring came immediately after Washington had informed Israel and all interested governments that the mission of Assistant Secretary of State Joseph J. Sisco, who visited the Soviet Union last week, had failed. Mr. Sisco spoke to Dr. Jarring in Stockholm enroute to Washington from the Russian capital. He is reported to have told the UN mediator that he abs together." Such an effort, Mr. Eban said, would failed to make "substantial progress" in four days of talks with the Soviet Union. Sisco was unable to suggest to Dr. Jarring any basic formula for continuing his negotiations with the Arabs and the Israelis.

Diplomatic sources in Moscow say that the only advance noted in the Sisco talks was the decision of both governments, the USSR and the USA, to continue their bilateral negotiations despite failure.

Soviet Foreign Minister Andrey Gromyko in his statement to the supreme Soviet of his nation repeated the Russian stubbornness in insisting that the only way to a settlement was total Israeli withdrawal from occupied territory. He added that this would come simultaneously with the recognition of the right of all states in the Middle East "including Israel" to an independent existence and for the establishment of a lasting peace "in this important part of the world."

(cont. on page 3)

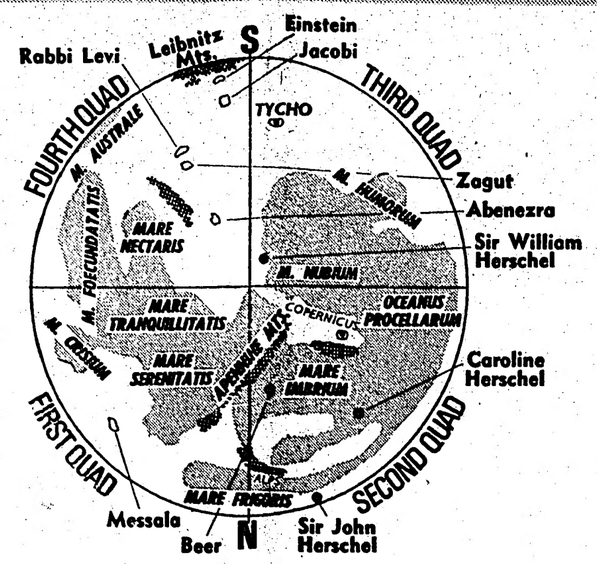
Israel makes new weapons

Tel Aviv (JCNS).- The Israeli High Command does not regard the Egyptian success in a raid near Port Tewfik as marking any change in the situation along the Suez Canal line.

New weapons manufactured through original Israeli research are to be produced in Israel as part of a ten-year development and research plan prepared by the Ministry of Defense.

Announcing this, Colonel Yeshayahu Davi, the head of the Fighting Equipment Development Authority, said that new industries using the most advanced technological equipment and knowhow would be set up under the plan.

Huge amounts of money, running into hundreds of millions of Israeli pounds, are being invested in the scheme. Israel's principal aim in the arms field is to achieve maximum independence from foreign suppliers.



RABBIS ON THE MOON

A JCNS EXCLUSIVE

By William Scheibel

Science editor

Apollo 11, with its three intrepid American astronauts is back on earth from its rendezvous with history. For Jews, the moon has always held a special fascination.

Much of our ancient literature abounds with scientific facts about the moon and its phases; even our calendar is lunar based. The Bible and the Talmud have several references to it and many of our early prayers were in reverence of it.

The science of Astronomy owes much to our Jewish scholars. Little wonder then that many of these great men have been immortalized by their scientific successors who have named important landmarks on the Moon in their honor.

In the upper left (fourth) quadrant of the lunar disc is a large crater-like walled-in plain, about 80 miles in diameter, known as Rabbi Levi. It was named after Levi Ben Gershon, a French Jewish philosopher, mathematician and astronomer who became affectionately known as Gersonides. He was born in 1288 and died in 1344.

Levi Ben Gershon, who came from a family of distinguished Talmudists, wrote many books and treatises on Judaic subjects. In an era when the study of philosophy was frowned on by our sages, he had already gained fame, at the early age of 30, with a work on philosophy which he called "Milhamot Adonai". He wrote commentaries on the Bible and Talmud and contributed much to the literature of logic, medicine, physics and mathematics.

His writings in the field of astronomy were considered of such importance -- particularly his description of a device he invented for precise astronomical observations which he called "Megallah 'amkkot" -- that it was translated from the Hebrew into Latin by order of Pope Clement VI in 1342.

Although a noted Talmudist, Levi Ben Gershon never served as a rabbi. It was his fame as a scholar and scientist that won the recognition of the selenographers, the men who made maps and charts of the Moon's craters "seas" and mountains, and when they found it necessary to identify them with names, they chose "Rabbi Levi" for one of the larger craters.

In this same fourth quadrant two other lunar landmarks have been named after great Jewish scientists. Abenezra is a fine crater 27 miles in diameter with lofty walls that reach some 15,000 feet above their bases. This lunar conformation immortalizes Abraham Ben Meir Ibn Ezra, a Sephardi scholar and writer born in Toledo in 1092. He was specially noted for his commentaries on the Pentateuch, a work he called "Sefer ha-Yashar".

He wrote on Hebrew grammar, religious philosophy, mathematics and astronomy. His treatise on the astroloable, which he called "Keli ha-Nehoshet", a device for taking the altitude of the sun and stars and for the solution of other astronomical problems, was considered of particular significance and value by his contemporaries and successors.

This quadrant also includes Zagut, an irregularly-shaped formation about fifty miles in diameter, named after a Spanish-Jewish astronomer who lived around 1480. It is difficult to find any record of a man by that name but history devotes considerable space to a Spanish Jewish astronomer, mathematician and historian known as Abraham Ben Samuel Zacuto, born in Salamanca about 1450. Since his name, in several instances, has been shown as "Zacut" it is conceivable that Zagut refers to him.

Zacuto was an astronomer of high repute who became court astronomer to King John II of Portugal. He retained this office under John's successor and cousin, Emanuel I, and in this capacity he approved and encouraged the projected expedition of Vasco da Gama. The explorer's ships were equipped with Zacuto's newly-perfected astrolabe, the first to be made of iron instead of wood. The Inquisition caused him to flee to Tunis and then to Turkey where he died.

Abraham Ben Samuel Zacuto's Hebraic work on astronomy, was translated into Spanish and Latin. Historical records show that he revised the Alfonsine Tables which gave the exact hours for the rising time of the planets and fixed stars.

These tables were compiled originally at Toledo, about 1252, at the request of Alfonso X of Castile after whom they were named. They are of great importance to the history of astronomy, since they provided information that enabled Columbus to reach the New World. Little wonder that selenographers saw fit to identify a landmark on the Moon with the name of this great Jewish scholar.

And lastly there is the crater Jacobi named for Karl Gustav Jakob Jacobi, a German-Jewish mathematician born in 1804. It is 41 miles in diameter and is walled in with mountains that reach almost two miles into the black void above. Jacobi renounced the faith of his father a few years before his death.

In the lower left (first) quadrant is an oblong shaped walled-in plain about 72 miles long known as Messala. Astronomical records identify Messala as a Jewish astronomer who lived in the ninth century. The Jewish Encyclopaedia has no mention of any scholar or scientist of that name but it carries a brief note on a Ma Sha Allah reputed to be the oldest Jewish writer on mathematics and astrology who lived in that era. It well may be that this walled in plain, Messala, was named for him.

There are several other illustrious Jews - and persons of Jewish ancestry -- whose fame and accomplishments have been perpetuated in lunar landmarks. Albert Einstein, noted physicist and mathematician, winner of the Nobel Prize in 1921 for his contributions to theoretical physics, has an irregularly-shaped walled plain in the fourth quadrant named after him. It is 50 miles long and 42 miles wide.

Wilhelm Beer, German-born scientist and astronomer, has a crater in the second quadrant as a monument to his genius. He was born in Berlin in 1797, brother of Giacomo Meyerbeer (Jakob Leibmann Beer), the composer. A lunar map made by Beer (about 1835) in collaboration with J.H. Madler, a famous astronomer and selenologist, was the finest of its kind produced up to that time.

And then there are three members of the famous Herschel family (of Jewish origin) all of whom have lunar craters named in their honor. Sir William Herschel, born in 1838, made many important astronomical discoveries, including the planet Uranus.

His sister, Caroline Lucretia, worked at his side for many years, becoming one of the world's great scientists. Sir William's son, Sir John Frederick William Herschel, confirmed and extended the observations and findings of his father and helped to catalogue hundreds of nebulae and fixed stars.

The few illustrious scholars mentioned above, whose names are perpetuated with lunar monuments, are only a tiny minority of the scores of learned Jews who have scanned and studied the stars and the planets and contributed their observations to the benefit of all mankind.

New problem:

INTEGRATING BLACK JEWS

New York (JCNS).- American Negroes resent the black Jews who live in the ghetto areas of Harlem, Bedford-Stuyvesant and East Bronx, in New York, and Newark and Hammonton, in New Jersey.

Some of the 200 or so black Jewish families have been assaulted by their non-Jewish neighbors, and there is pressure on them from Negro militants to "take a position on black power".

This summary of the situation of the black Jews was given to the JCNS in an interview by Yaacov Gladstone, the director of Hatza'ad Harishon (The First Step) an organization working with the black Jews in the social and cultural fields.

The organization's aim is to bring them into the Jewish community and integrate them into normal Jewish life.

Mr. Gladstone said that young white Jews, especially students and recent graduates, "are happy to relate their radical feelings to their fellow (black) Jews", and the World Union of Jewish Students is helping in many ways.

The only problem that black Jews face in becoming integrated into the community is a religious one. The Orthodox religious authorities feel that, since nobody knows how the black Jews came to follow Judaism they should undergo conversion before they can be accepted as fully fledged Jews.

Although many black Jews oppose this, a number have become converts. The Lubavitch movement accepts them in its schools and yeshivot, and there is a black Jew on the Lubavitch Foundation's youth commission in the US.

Mr. Gladstone said that black rabbis resent the work that Hatza'ad Harishon is doing, because they see it as undermining their authority and, in the final analysis, taking away their congregations and, hence, their power.

BETH JACOB

SYMBOL OF RENAISSANCE

Each time a new Jewish educational institution succeeds, Judaism is strengthened and the future of our people outside Israel made more secure.

When the Nazis began their extermination of the Jews in Europe, they started by closing Jewish schools. The first institution liquidated was the famous Beth Jacob Seminary in Cracow. When the Reds in Russia launched their campaign against Jewish survival, first they closed the Jewish schools.

In the darkest hours in the Polish ghettoes, Jews risked their lives in order to teach in underground schools. Today in the Soviet Union Jews still must teach their young Hebrew in subterranean hideouts.

We here are free to practise what we believe; we are at liberty to live as Jews. The establishment of Beth Jacob in Toronto as well as similar institutions is the expression of our freedom to be Jews.

Let us exploit this freedom.

Commentary

NOW DOWN TO EARTH...

by M.J. NURENBERGER

"... To see the earth as it truly is, small and blue and beautiful in that eternal silence where it floats, is to see ourselves as riders on the earth together, brothers on the bright loveliness in the eternal cold – brothers who know now they are truly brothers."

Archibald MacLeish, The Poet and the Age.

Man's conception of earth may change as we gaze down upon our planet from the moon. In the poet's words, we don't see rivers, oceans. Perhaps, I hope, we also shall cease to see it as a center of violence, of man's inhumanity, of concentration camps and persecutions, but for what it really is -- a center of the universe and the abode of those who are created in the image of God. The closer we come to heaven, the quicker we may discover within ourselves the spark of the Divine which wavers within every human being.

****

I remember when to us, little Jews in Heder and in the old House of Worship, the Consecration of the Moon, the monthly ritual which brought us outside the House of Study, was an event. Somehow we always felt close to the moon. We were taught that the calendar by which we live, by which we count the days, the weeks and the years, is the lunar schedule of time. We learned that one of the Hebrew terms defining the moon also means month, that the moon teaches us that no matter how dark the night there is always the lunar light.

One of the Old Masters of Hasidic philosophy once explained it thus:

It is natural for us to adopt the lunar calendar. For there may be those who cannot live except by broad daylight. Our identification with the moon symbolizes the toughness of the Jewish people -- able to withstand life when there is no sun -- to exist only by the reflex of the moon.

The tradition of the monthly consecration of the full moon is, in the words of one of the Old Teachers, the reception given by a man when he welcomes and honors the king. As it is written in an ancient text, "The moon: what is it? Sometimes it sheds light; at times it hides and allows darkness to spread; but then it comes back and illuminates the universe. So is Israel." Universal, eternal, enigmatic but never disappearing totally.

****

A Rebbe once told me the story of how he and some friends had observed the Consecration of the Moon in Auschwitz. There was despair, complete blackout of mind and soul. Yet he and his friends had not forgotten the customary blessing for the New Moon. They walked out of the barracks, hiding from the Capo and the Nazis, succeeding in loudly reciting the blessing. There was, he said, a clear reflection of the moon in the sky, just as the Halakha describes it.

Suddenly one of the guards noticed them. An on the spot investigation began against this "revolutionary activity."

There was no law in Auschwitz except the gun which any guard could have fired at will. Yet something had happened, the Rebbe told me. There was some reflex on one of his friends; somehow the Capo was silenced. Then he asked: "What is it you are doing?"

The Old Rebbe explained the importance of light in the darkness, of hope amidst despair, of human loftiness in contrast to cynicism. The guard turned away; he let them go.

****

Jews neither worship the sun nor the moon. To them they are part of the universe above which rises the Supreme Power. For the Jew understands that no matter how many steps forward a human being takes within space, no matter how many planets he may ascend, he still is not the master of the universe for he does not possess the power of life, of giving life, of perpetuating life. This power is the myth, the secret which we cannot behold. Therefore it is in those historic days, when man proves he is physically the master of his destiny on earth, that the spiritual assumes the greatest significance.

Science should be pursued to the limit, according to tradition, for it is this search into the unknown that is God's gift to man. The further he floats into space, the more he will realize his true helplessness. For life is not his to command. But the earth is his domain.

The step on the moon makes the world small, it brings close to us this conviction, this belief that somewhere there is a secret we cannot pierce. In the words of the poet, in order to survive on our planet we must realize we are "brothers who know now they are truly brothers."

JEWISH SHOPS CLOSED

Jerusalem (JCNS).- Three large Jewish-owned stores in Beirut and several other Jewish businesses have closed down as Jewish leaders become increasingly concerned for the community's security, with tension still growing in Lebanon, according to a Jerusalemite who has just returned from a visit there recently.

The visitor said he found the Beirut Jewish quarter cordoned off by the Lebanese security police, as had happened immediately after the Six Day War.

It was not clear whether the new measures were taken to protect the quarter's Jewish inhabitants against Moslem fanatics or to keep a strict control over their movements, the visitor said.

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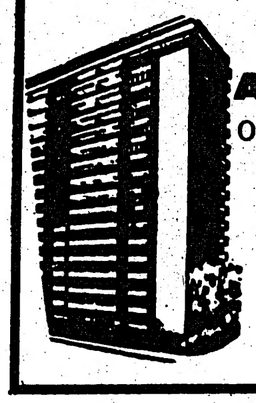

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In a bunker on the Suez Canal, Israeli artillery sergeant, Yaacov Borochovsky, aged 21, of Ramle, continues a "home study" course in physics, which he hopes will qualify him for the Haifa Technion when he completes his military service

TORONTONIANS TO ISRAEL.- A group of Toronto youth who arrived last week in Israel to participate in activities of Agudat Israel's Camp S'dei Chemed International. The camp, in Rishon Lezion, has been acclaimed universally as a center of raprochment between Israel and Diaspora youth.

Flanked by Rabbi E. Teitelbaum on the left and Toronto Rabbi O. Turin, right are: Ralph Frankel; Joseph Gronman; David Hofstadter; Tommy Hofstadter; Leibel Kurtz; Sammy Nussbaum; Ronny Rotman; Michael Rothschild; Benny Tannenbaum; David Zolty.

German journalist's view

NEO-NAZIS AND BONN

Whenever the pressure is on in German politics the valve always opens to the right, never to the left. The local authority and administrative district elections in the Rhineland - Palatinate have once again borne out the truth of this assertion.

Over the state as a whole, maybe, the National Democrats (NPD) may only have polled 2.4 percent of the votes but it would be wrong to note this result with self-satisfaction and to point out that this figure is far below the five-percent hurdle political parties must clear to enter the Bundestag.

The NPD concentrated its efforts in a number of areas. Where NPD candidates actually stood they were successful, very successful in some cases. Let no one make the results out to be harmless.

In Alzey and Worms constituency the NPD polled 15.3 percent of the votes. Its success in the Rhineland-Palatinate elections will without doubt provide it with a psychological and propaganda boost in the forthcoming general election campaign.

The major democratic parties continue to be confronted with the task of combating extreme rightwingers by political means, a phrase with which they make great play but have yet to take to heart. Political opposition to the NPD by the major parties has not been particularly evident of late.

Otherwise the Christian Democrats (CDU), Social Democrats (SPD) and Free Democrats (FDP) can all be entirely satisfied with their showing in the Rhineland-Palatinate, difficult though it is to regard local election results as an indication of likely general election showing.

The CDU in particular can pat itself on the back and its performance in particular is of more than local significance. The CDU, which has always led the field in the Rhineland-Palatinate, has for years promoted a systematic and comprehensive administrative reform designed to make the state more up-to-date.

The day before the elections 325 local authorities and eleven administrative districts had been merged with others. The CDU had also not long beforehand replaced the colorless but long-standing state Premier Peter Altmeier by dynamic reformer Helmut Kohl, who, it must be admitted, had decided the party line for some time past.

The broad mass of voters, reputed to be more on the conservative side if anything, particularly in respect of anything that affects them directly, proved not to have been frightened off by these innovations and the bolder style of government. The CDU did not appear to have worn down its support.

If this state of affairs is viewed in terms of the Federal government and the country as a whole it can only be concluded that in the final analysis voters respect decisive action and have more time for the completion of urgent work than for procrastination and the papering-over of sharp contrasts by compromises that no longer ring true.

If only because of their closeness in time to the Bundestag elections and the fact that they represent the last ten of public opinion before September 28 the local elections in the Rhineland-Palatinate assume an importance over and above that normally attached to local elections.

In all probability the voters were aware that this was the case and to this extent it is not exaggerating to impute a certain relevance for the general election in September.

SPD and FDP must also have breathed a sigh of relief on hearing the results. The Social Democrats maintained their position well in relation to the CDU and the tension that has existed among the Free Democrats for a number of months does not appear to have affected the party voters.

The success of the National Democrats remains a worrisome factor. The NPD has gained new ground by being elected to six administrative district assemblies and four town councils. In Kaiserslautern and other areas where GIs are stationed there may be anti-American sentiment for the NPD to exploit but this does not explain the NPD's success everywhere where it stood.

Dissatisfaction, whatever the cause, easily leads to a jolt on the right wing of the political spectrum, which once again disproves the argument that if the NPD were proscribed the Communist Party would also have to be banned. In formal legal terms this may be the case but it is not so in terms of political danger.

In the Rhineland-Palatinate the Communists got nowhere at all. To celebrate a victory over left-wing extremism is to allege a threat that did not exist.

The Grand Coalition in Bonn was shaken by a small earthquake over the same weekend (What did Foreign Minister Brandt really say in Brussels?) Attempts to retain the facade of unity grow more and more convulsive. To draw nationwide conclusions from the Rhineland - Palatinate local elections, always admitting that there is no rock-hard proof that the comparison holds good, this does not seem to be the best way of countering right-wing extremism by political means.

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What makes Gomulka tick?

POLISH TRAGEDY

By ZEEV BEN-SHLOMO

Puppet model of Gomulka by Polish artist Jerzy Skarzynski

Mr. Nicholas Benthell, the author of a book just published by Longmans on "Gomulka: His Poland and His Communism", is one of the ablest of the younger hereditary peers in Britain. He is both an accomplished journalist and a serious student of Communism and of Eastern Europe.

In analysing Gomulka's political career and personality he has done an outstanding job of assembling a mass of material culled from private and public sources, much of which has since been suppressed. And yet, despite Lord Bethell's thoroughness, we are no nearer to a clear understanding of the enigmatic figure who rules Poland today.

Why, for instance, did Gomulka, the independent rebel and Polish nationalist of 1948 and 1956, become the obedient tool of Soviet imperialism from 1967 onwards? It is insufficient, as Lord Bethell does, merely to write off this complex political and psychological phenomenon as "a tragedy."

He writes: "Most of the survivors did so because they lived in the war years outside Poland, often in the Soviet Union. Naturally enough, those Jews who had moved themselves to Russia tended to be those most inclined towards Communism."

The truth is that most of the Jews who found themselves in Russia at the end of the Second World War had gone there at the point of an NKVD gun. And far from simply moving themselves to Russia, they arrived together with a million other Poles classes as "unreliable" in cattle trucks to be deposited in forced labor camps.

The author says: "It is hard to imagine what would make a Polish Jew want to stay in the new Poland if it was not an identification or sympathy with Communism."

The supposition is ungrounded. Certainly some hard-core Communists were to be found among the survivors. But many of those who stayed - writers, artists, actors and academics - did so because of their allegiance to Poland's culture rather than to the transient nature of its political regime. Most of these were purged in 1968.

A second category of Polish Jews - Yiddish speaking - chose to remain out of an obstinate determination that the 1,000-year-old continuous Jewish presence in the country should not come to an abrupt end. Their decision was a political one and emanated from a desire to thwart Hitler's final solution of the Jewish problem.

Of the rest, many stayed for personal reasons - the old, the infirm, those whose spirit had been crushed by the Nazis and those whose marriage to non-Jewish spouses dictated their choice of residence.

Bethell's statement, too, that as many as 50 percent of the Polish security service consisted of Jews is a gross exaggeration.

There were some Jews in the secret police, and the bulk of the Jewish population, many of them victims of the spy network, paid dearly for the odious few.

As for Gomulka himself, by allowing the artificial incitement of official anti-semitism and the use of Jews as a scapegoat for Poland's political and economic ills, he set himself up as a target for these same anti-semites. Much can be concluded from this tactical blunder about the man's political, intellectual and moral stature.

RHODESIA: ISOLATION

Johannesburg, South Africa (JCNS).- Rhodesian Jewry is a worried community. Its main anxieties stem from a feeling of isolation, dwindling numbers, difficulties in finding ministers and teachers, and problems in maintaining communal links with Zambian Jewry.

The sense of isolation is described as "partly real and partly psychological," in a report to the Central African Jewish Board of Deputies to be presented to its biennial congress in Salisbury.

In fact, until the flying visit to Salisbury in May this year of General Chaim Herzog, no prominent Israeli has visited Rhodesia officially. The same reluctance to include Rhodesia in their itineraries has been shown by other prominent Jewish visitors to South Africa.

"In so far as visitors from Israel are concerned it has been pointed out repeatedly to the Israeli Government and the Jewish Agency that, whatever the political situation, they should have no quarrel with Rhodesian Jewry," the report says.

"The community in Rhodesia shows a further decline in numbers over the past three years, although the decrease has been of only small proportions," it adds.

The Board's estimate is that the Jewish population of Rhodesia stands today at between 4,800 and 4,900 and that of Zambia (excluding people on short-term contract) at 300.

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a. the strengthening of Israel
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EBAN TO JARRING: "Gid 'yap, I told you the Russians won't agree with the Americans."

Yediot Aharonot, Tel Aviv

CANADIANS AT MACCABI GAMES

Swimming, tennis favorite sports

Tel Aviv (JCNS).- No fewer than 17 of the 21 sports included in the 8th Maccabiah, which opens in Israel on July 28, will be contested by a record number of countries, including Canada.

Entries closed on July 5 and swimming and tennis proved the most popular sports, each having attracted an entry of 21 countries.

A record 1,500 athletes from at least 27 countries will be competing in the Maccabiah, Dr. Robert Atlasz, chairman of the organizing committee, told Jack Leon, the JCNS Sports Correspondent here in a special interview.

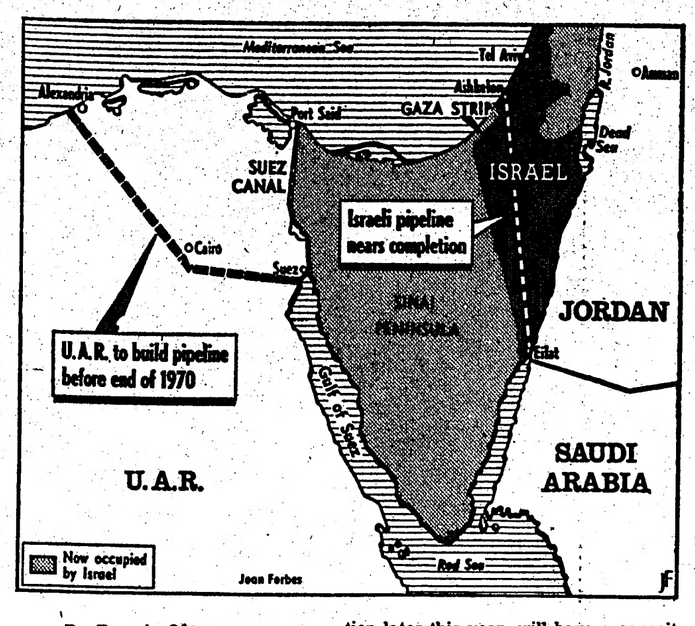
After Israel, with a maximum 300 entrants, comes the 155-strong American contingent followed by Britain and France, each with about 95.

Israel's national youth team will take part in the football tournament, which it won last time by defeating Britain in the final. Israel's full national soccer XI will be seen in action at the Maccabiah's closing ceremony in a match against a leading Argentine side, Rio Plate, of Buenos Aires.

Spitz To Compete

The North American contingent includes Montrealers and Torontonians and such US top performers as world champion swimmer, Mark Spitz, winner of two gold medals at the Mexico Olympics; university swimming champion, Cathy Cole, who gained two gold and three silver medals at the last Maccabiah; fencer David Micahnik, a member of the last three US Olympic teams; and tennis star Julie Heldman, America's second-ranking woman amateur, and Davis Cup man, Allen Fox.

Israel near opening of own oil line



By Francis Ofner
The Christian Science Monitor

Tel Aviv

Israel expects to enter the world oil arena within the next few months, after completion of a new 42-inch pipeline linking the Red Sea with the Mediterranean.

The 160-mile, government-owned pipeline will run from the burgeoning port of Eilat on the Gulf of Aqaba to Ashkelon, on the Mediterranean coast, some 30 miles south of Tel Aviv.

Israel intends the pipe to be a rival to the one-all-important Suez Canal.

Work began on it shortly after Egypt closed the canal during the June 1967, Arab-Israel war.

At its final stage, the Israeli pipeline should pump 60 million tons of crude oil from the Gulf of Aqaba to the Mediterranean annually.

The first phase, scheduled to be in operation later this year, will have a capacity of approximately one-third of this quantity.

Triggered by six-day war

Both the Israeli pipeline and the projected Egyptian pipeline running from the Gulf of Suez to the Mediterranean are seen here as consequences of the "many changes in the Middle East oil situation following the six-day war."

A leading Israeli oil economist commented: "Cairo's economic oil calculations apparently are similar to those motivating the Israeli construction of the Eilat-Ashkelon pipeline."

Israel's Deputy Finance Minister Zvi Dinstein, who is responsible for Israel's oil program, said recently that the Eilat-Ashkelon pipeline "might lead Israel to become a factor in international oil affairs."

The Israeli project could make full use of the advantage of supertankers on the long haul from the Middle East oilfields to Eilat, Dr. Dinstein said.

After being pumped to Ashkelon the oil could be shipped by smaller tankers to European oil refineries. Many European oil ports are not yet adapted to handle supertankers.

Boost for supertankers

The closing of the Suez Canal two years ago was a tremendous incentive for the construction of giant tankers.

According to official figures released by the British Shipping Office, 153 of the 322 tankers that were on order as of July 1, 1967, were of 150,000 tons.

Shipping experts here point out that even if the Suez Canal is reopened and deepened the giant tankers would not be able to navigate the canal loaded.

The supertankers shipping oil from the Middle East to Europe now sail around Africa, thus lengthening their route by thousands of miles.

The distance from the Persian Gulf to London is 6,400 miles via the Suez Canal, while the African route around the Cape of Good Hope is 11,000 miles.

Savings sighted

The Eilat-Ashkelon pipeline, economists here point out, could lower oil and oil product costs in Europe by the decreased sailing time involved. It would open up the development of local enterprises based on oil.

An Israeli industrialist said that it would be possible to establish an oil refinery at Eilat which would supply raw material for the production of ammonia and high-grade fertilizer from phosphates extracted in the Negev desert and potassium from the Dead Sea.

There also is the possibility of a petrochemical industry being set up near the Mediterranean terminal at Ashkelon.

Israel already has an oil pipeline linking Eilat with the oil refineries at Haifa which supplies all the oil products needed internally. The ppeline was recently expanded to carry almost six million tons yearly.

AGREE ON MISSION

EBAN TALKS TO JARRING

(cont. from page 1)

Gromyko also had told the Soviet Parliament that Israel's policy is following a "slippery path and the risk that this involves cannot be removed by Israel's extraordinary self-assurance" and her "groundless ambitions."

According to Gromyko, who participated in the talks with Sisco, Israel rejects a peaceful solution and prefers to live in a state of war.

The United States does not agree with this Soviet evaluation of the Middle East crisis and Israel called Gromyko's speech less belligerent but "just another trap."

Abba Eban visited London towards the end of last week and continued some discussions.

The United States' position is that Israel's withdrawal from occupied areas must be coupled with recognizing her rights to secure and acknowledge boundaries and a provision for direct Arab-Israeli talks. Washington's view is that the Big Powers can only influence the situation but cannot impose a settlement. The Russians support the Arab view that Israel must evacuate all occupied territory.

SHAREF: ISRAEL'S FOREIGN RESERVE SOLID

Jerusalem (JCNS).- Despite a sharp fall in Israel's foreign currency reserves at the end of June, in the region of $75 million, Mr. Zeev Sharef, the Minister of Finance, made an optimistic report to the Cabinet last night.

He said the reserves, which now stood at $567 million, would not fall below the $500 million danger mark because of the expected rise in foreign revenues in the second half of 1969.

Most of the decline in the reserves is attributed to the heavy defense burden, and includes part payment for the purchase of the Phantom jets from the United States. It is expected to continue in July, but foreign receipts between July and December should equal the anticipated outflow, Mr. Sharef says in his report.

However, Mr. Sharef's own treasury experts in the Economic Planning Authority expect a drop of about $135 million in the reserves this year.

Imports in 1969, they forecast, may reach $130 million more than anticipated in the current budget, while exports will be $10 million less, resulting in a trade deficit of $835 million instead of the $695 million shown in the budget.

According to the experts, the gap is due just as much to the import of producer goods as to defense spending, and will therefore ultimately lead to a healthier position through expanded exports.

In addition, much of the spending on defence now is designed to make the country more self-reliant in arms manufacture in the future.

ISRAELI SUMMER

by GIDEON POLICAR

Director Israel Tourist Office, Montreal

The summer reservation rush is being felt at travel agencies across the country and it looks as though Israel is again one of the prime destinations for vacation bound North Americans.

July and August are the peak months in Israel, just as in other countries.

The demand for hotel space seems to be following the pattern of 1968. Heaviest demand is for top accommodations in Jerusalem, but if you are flexible and interested in staying at some of the excellent hotels in the eastern part of the city it is almost always possible to acquire accommodations in Jerusalem. Hotel construction there is proceeding at a healthy pace but it still will be a year or two until the new rooms become available in large numbers and the demand is fully met.

Nearly everyone wants to spend some time in Haifa, Israel's port in the north of the country, but less hotel construction has been undertaken here in recent years and Haifa is a city that fills up fast in terms of tourist capacity.

Tel Aviv, still very much central on the itineraries of most travelers, has the most room capacity and here too hotel construction is proceeding rapidly. Building hotels to accommodate everyone in high season means building hotels that must remain largely empty during the slower time of year, thus it is advisable to bear with us when space becomes tight.

To recapitulate, you can ensure yourself of space by booking before or after rather than during the seasonal peak.

One mark of the ambitious development scheduled for Israel's tourist industry was clear during the recent visit of Minister of Tourism and Development Moshe Kol and the Director General of the Ministry of Tourism Meir de Shalit. Their visits were in connection with the launching of a $20,000,000 issue of Tourist Industry Development Corporation stock. The money raised by the issue will be used to finance tourist industry development. In past years $30,000,000 in longterm low interest loans were awarded by the Tourist Industry Development Corporation, most of it for hotel development.

One must see the transformation in Eilat to believe it. Eilat, Israel's window on the Orient, has come into its own. Not only is the city developing according to plan as a port, it also is blooming as a jumping off place for tours of Sinai. One of the most dramatic developments is the inauguration of a passenger ship which plies the waters of the Gulf of Eilat and Sharm el Sheikh. Complete with air conditioned rooms, dining room, night club and bar, the ship M.V. "Hei Daroma" (which could be translated "Southward Ho!") has room for 400 passengers and serves as a floating hotel for 120 while in dock. Three departures a week are scheduled from Eilat at 2 p.m. Return from Sharm el Sheikh is the following day at the same time. The trip from point to point is 8 1/2 hours. Prices begin at $12 per person including overnight on board the ship.

The hardy traveler can join a four-day tour of Sinai. While the trip up Mount Sinai is one of the most vital travel experiences available, it is not recommended for the faint. Access to the Monastery on the mountain is by bus over unimproved roads, accommodations are also primitive.

The boat ride in itself, however, is well worth the trip.

There is still time to book that youngster into one of the many excellent Israel youth programs. Whatever the age, there is a program to suit the youthful traveler.

TOURIST FIGURES

Haifa (JCNS).- Despite the threats of Al Fatah and the border incidents the number of tourists who arrived in Israel during June was up by 2,000 over last June's total, Mr. Moshe Kol, the Minister of Tourism, told a meeting at Kibbutz Maagan on Friday.

He was attending the official opening of a campus site and bathing beach on the southern shore of Lake Kinneret. Mr. Kol said that tourism would earn Israel an estimated $100 million this year, apart from tourist income from El Al and Zim.

When the big Jumbo jets ordered in the U.S. are introduced next year, a big jump in tourism might be expected, Mr. Kol said, adding it was already difficult to book air space during the high season.

Israel now offers a very wide range of tourist attractions, from skiing on Mt. Hermon to winter sunbathing at Sharm el-Sheikh.

Double anniversary for Yugo community

Belgrade (JCNS). - A double anniversary is being celebrated this year by the 220 remaining Jews of Osijek, (formerly Essek, in Croatia) 25 miles south of the border with Hungary.

The two occasions being celebrated are of the official founding of the community and the centenary of the laying of the foundationstone of the Osijek synagogue.

There were Jews in Osijek at the end of the 1800s, but they were grudgingly tolerated and had to pay a tax to be able to continue to live in the town. However, as in other places within the Austro-Hungarian empire, the restrictive laws governing Jewish residents were gradually eased, and the community was able to establish itself officially.

By 1956, a Jewish day school had been set up, and eight years later, a chevra kadisha and a cemetery were established.

The synagogue, a large one, was destroyed by the Nazis, who also reduced the community from more than 2,500 in 1941 to its present 220. But despite its lack of numbers, Osijek is one of the best organized of Yugoslav Jewish communities.

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HEBREW CALENDAR
FRIDAY, JULY 25, 1969. The 10th day of Av 5729. Sidra: Vaeschanan
Candlelighting: Toronto 8:32, Montreal 8:14

Toronto parents face education

OUR SCHOOLS

Two Jewish Day School principals of Toronto, Jack Burke and Solomon Burack of the Community Hebrew Academy, together with a community minded parent, J. Richard Shiff, Q.C., should be commended for a new initiative in the field of Jewish education: parent participation.

At a meeting held last week, limited unfortunately to one group of parents, these educators asked for and patiently listened to some very interesting and other not very interesting advice on how to equate the young with the traditions and culture of our people. At this meeting it also became clear how confused some parents are when they discuss Jewish education. For it is a topic as complicated as the very concept of Judaism.

What is a Jew? How do we perpetuate Jewish life in the Diaspora? How do we create among the young an understanding for continuing in the path of the elders, if the elders are to be emulated in their Jewishness?

****

Toronto's Associated Hebrew Day Schools and the Community Hebrew Academy have been following for years a certain pattern and a definite curriculum based upon the ancient dictum of *Torah im Derekh Eretz* -- Jewishness plus worldliness. It never compromised with Jewishness because its founders and educators always bore in mind that the purpose of the Jewish Day School is to produce an integrated Jew steeped in the lore of Hebraic culture and prepared for a role in the Jewish community.

Thus Associated and the Community Hebrew Academy (High School) never have tried to copy other Jewish educational institutions to the left by rejecting the lofty principles of the traditions of Judaism. They knew, and still are aware of the fact, that there is not only a problem of educating the young but of bringing up the parents, the adults, to the Jewish standards of this institution. Moreover they were aware of the discrepancy between what the students are taught and an environment in certain homes without Jewish observance.

Yet while there are some Jewish schools to whom Judaism means only some lukewarm "information" about Jewish customs, Associated and the Community Hebrew Academy refused to compete with them and to renounce fidelity to Judaism and the values of Torah, the importance of *mitzvot* and the adherence to Torah-living which to this day is the only scientifically proven method of keeping alive the Jews in the Lands of Dispersion. The Associated and the Community Hebrew Academy thus realized that there cannot be a living Jewish community without the binding faith and the proclamation of its perennial truth to the new generation: the eternal verities of the living Torah and the Torah that is life.

On the other hand, the Associated never surrendered to a certain extremism which would exclude the secular, the worldly character of a school that must bring up children with the view of both integrating them into the general community and making them citizens and human beings cognizant of the world in which we live.

Thus its philosophy, as we understand it, has been that of the total community of Israel in all its expressions despite differences of approach and varied degrees of observance so long as one recognizes that the Jewish people, in the words of our sages, was born at Mount Sinai as the People of Torah.

****

The meeting of parents, who came to offer sincere advice to the educators (who in turn at some moments sounded apologetic because of the onslaught of "worldliness"), became a free-for-all. Suddenly men and women who understand very little of Jewish culture and culture in general turned into experts. For example, some would eliminate the study of Talmud in an almost Karaite tradition; others suggested more Hebrew "literature" which they did not spell out for lack of knowledge as to what *Hebrew literature* means.

It seems very few realize that whatever is universal and truly eternal in modern Hebrew literature still stems from the Bet Hamidrash, from the Talmudic environment and the Heder.

Modern Israel has yet to produce a Hebrew novelist such as Nobel Prizewinner Shmuel Yaakov Agnon or a poet with the lyrics of a Uri Zvi Greenberg. Agnon and Greenberg would have embarrassed some parents because of their "lack of modernism" and their clinging to the yarmulka. But to the Royal Academy in Sweden and to the non-Jewish world, this is the kind of *homme de lettres* who represents the historic Jew returneth home; the authentic Jew.

The flattery of the Old and New Left never brought any results in the sphere of interfaith relations. The secular Yiddish culture in the Soviet Union was liquidated because somehow our enemies apparently did not, and still do not, accept a Jew who wished to remain different only by speaking a Jewish language. The great writers in Yiddish literature in Russia and Poland -- the Bergelsons, the Markishes, the Shalom Asches, Isaac Bashevis Singer -- came to the Yiddish and universal literature directly from the Heder and the Bet Hamidrash. And yet the world community of letters accepted them as great writers; for their Jewishness is universal.

Up to now, no secular Hebrew or Yiddish poet who did not originate from the traditional milieu won the acceptance of universal culture as an interpretor of Hebrew civilization. All that we produced outside the Bet Hamidrash can be reduced to Portnoy.

****

To conclude, what is education? Education is, first and last, a community obligation. The general community has an obligation to build schools and enforce compulsory education -- whether the parents like it or not, whether the students like it or not. An organized Jewish community must offer the young an opportunity to study Judaism -- whether their parents like it or not.

Thus education is coercion into the path of the past linking it with the future.

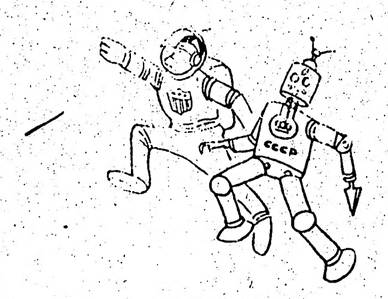
An infant is not asked whether it should be brought into the Covenant of Abraham; on the eighth day it is *forced into* the Jewish community. This is the pattern of education. Likewise a six-year-old is not asked whether he should be taught how to read or write.

Of course, those among the parents who prefer not to allow their children to suffer the misery of Talmudic study and who prefer the environment of the present day university-revolutions in Berkeley or in the Village unfortunately cannot be forced into entrusting their offspring to the institutions of traditional Jewish learning; they have a choice if they are impressed by the products of modern culture as opposed to those of ancient Hebrew culture. But, Heaven forbid if those in charge of Jewish education apologize to the parents for imposing the spirit of Torah, the traditions of Sinai, by which we have lived and have survived for thousands of years, defying all false prophecies and all moderns since the time of the heathens of Egypt up to the heathens of Greenwich Village.

In a spiritual sense many of our children today are orphans because their parents again, despite the Russian experience and the betrayal of the New Left, still cling to the fata morgana that there is more culture outside the world of Torah.

There is none. Were it so, we should not have to think today of how to bring about a peaceful coexistence between those who have persecuted us for two-thousand years and those among us who demand only to be left at peace within the confines of the ancient homeland of the Jewish people. Were it so, we should not have to remember today the Six-Million, the Spanish Inquisition or Chmielnicki, or to protest against Numerus Clausus in Russian universities.

There is no freedom for the Jew outside the world of our eternal truth. A school that compromises with this fundamental fact of Jewish history ceases to be a Jewish school.



Uncle Sam: Well, Ivan, stop being a sour grape and I'll take you to the moon...
MIKE, YEDIOT AHARONOT, TEL AVIV

ASK THE RABBI
a JCNS featurette

Q. I believe I am right in saying that the Torah nowhere prescribes how meat is to be koshered. What is the authority for these rules?

A. The Torah repeatedly forbids the partaking of blood (e.g. Leviticus 3,13). The rabbis understand the prohibition as applying not alone to drinking blood extracted from the animal but also to eating bloody meat. Consequently, the purpose of koshering the meat is to remove from it as much blood as possible before cooking. There are many complicated discussions in the sources as to whether koshering is required by Biblical or by rabbinical law and as to the origin of the various details of the process. The classic summary of the whole subject is provided for the expert by Rabbi Joseph Teomim (1727-93) in his Peri Megadim (Yoreh Deah, Hilchot Melicha, Introduction).

Q. A Freemason has told me that masonry could be termed a "quasi-religion". If he is right how can a Jew be a mason?

A. Freemasonry has its rituals, but surely these are not taken too seriously by Masons. They seem to be more in the nature of make-believe than religious precepts conceived of as binding by Divine fiat. If they were so considered, Freemasonry would, indeed, be a rival religion to Judaism and no Jew could then be a Mason.

Some pious Jews object to the taking of oaths and since these are involved in Masonic practice such Jews would not join the order. One is led to believe that a number of prominent rabbis, including a former Chief Rabbi, are Freemasons and these evidently see no harm in following "the craft", as it is called. But I have heard rabbis of the old school tending to look askance at Jews becoming Freemasons. I am not a Freemason myself and so am ignorant of the precise details but from what one hears of the references to Hiram and Solomon's Temple the order is based on very shaky historical foundations.

BOOKS OF THE WEEK

STORY OF SELF SACRIFICE
by Dr. Arnold Ages

OUR MAN IN DAMASCUS: ELIE COHN
by Eli Ben-Hanan
Crown *192 pp.*

If this book really was (as the cover jacket says) "an instant best seller in Israel," it was due not to the authors' writing skill but to the memory of Elie Cohn, possibly one of the greatest spies in the history of espionage.

Elie Cohn was an Israeli of Egyptian origin who was approached by Israeli agents and induced to infiltrate the upper echelons of the Syrian establishment. This he successfully accomplished by first going to Argentina and getting acquainted with expatriate Syrians living in that South American country. Since he was bankrolled by the Israeli secret service, Elie spent money lavishly and entertained constantly. In the Arab speaking community in Argentina he soon became known not only as a generous businessman but also as a fierce Syrian patriot -- and a violent anti-Zionist.

During one of his numerous social engagements Elie (his Arabic name was Kamel Amin Tabet) met and charmed a Syrian military attache, El-Hafez. This contact was to prove extremely important to Elie because El-Hafez became the leader of the Syrian government shortly after Kamel Amin Tabet took up domicile in Damascus. In the Syrian capital Elie continued to entertain regularly for friends he had acquired in the Syrian army and in government circles. This friendship procured for him the opportunity to visit the Golan Heights and observe the fortified tunnels and gun emplacements which the Syrians had set up to harass Israeli farmers in the valleys below. Needless to say, this information was immediately broadcast to Tel Aviv along with many other intelligence secrets which Elie had obtained in the course of his "work".

When Elie was surprised one day in the act of transmitting to Israel, he at first tried to stick to his cover that he was an Arab. But slowly the story began to unravel. El-Hafez and the other Syrian leaders were apoplectic wth rage. Despite appeals from governments and church leaders (including the Pope), Elie Cohn was executed by the Syrian regime after a brief trial. The judge, Dali, as he is portrayed in this volume, reminds one of the maniacal prosecutor whom Hitler chose to conduct his trial against the conspirators in the 1944 bomb attempt.

Our Man In Damascus obviously was written with a film contract in mind. The fadeouts, flashbacks, rapid changes in scenery -- all point to a film script purpose. I think that Elie Cohn deserves a better monument than this.

GERMANY BEYOND THE WALL
by Jean Edward Smith
Little Brown *338 pp.*

This portrait of East Germany is not at all what one might expect. Despite the obvious defects of a Communist state, Professor Smith, from the University of Toronto, found much to recommend itself in Ulbricht's state. He discovered, for example, an openness in discussions about political problems. The party-liners and the Communist bureaucrats appear to have faded into the background in recent years -- and they have been replaced by industrious and largely honest technocrats who genuinely believe that Communism is the most humane political system.

THE BIRTH OF GOD
by James Kavaugh
Trident *191 pp.*

A couple of years ago this ex-priest wrote a best selling book called A Modern Priest Looks At His Outdated Church. Since that time Mr. Kavanaugh's spiritual travels have taken him even further, for he now denies the validity of all institutional religion. This conclusion was an extremely painful one for him to reach seeing that he had been such an integral part of it for over two decades. Unfortunately Kavanaugh's estrangement from the church has led him into some rather narrow statements about Judaism and the Hebrew tradition -- both of which he reduces to a kind of superior tribalism. It's interesting the way converts and apostates always take extreme positions.

GHETTO CRISIS
by Henry Etzkowitz and Gerald Schaflander
Little Brown *212 pp.*

The authors were instrumental in setting up a Community Co-Op Centre in Brooklyn's heavily Negro Bedford-Stuyvesant district. Their idea was to help the black community help itself through a combination of business techniques and social welfare concepts. The many frustrations which attended their efforts make this document an absorbing and stimulating book.

THE VATICAN EMPIRE
by Nino Lo Bello
Trident *215 pp.*

After reading this book Mr. Kavanaugh's decision to leave the Church becomes somewhat more understandable. We tend to think of religion in spiritual terms but author Lo Bello shows that the Vatican also takes care of the material side. In one memorable passage he argues that the Catholic Church is militantly anti-Communist not because of any commitment to a religious principle but because it fears that its financial empire would crumble in the event of a Communist takeover of Italy. His provocative volume contains a detailed if at times vague inventory of all the business enterprises in which the Vatican has stakes. Lo Bello also suggests that like all big businesses the Vatican is susceptible to corrupting influences and he points to specifix examples of graft.

KEEP SMILING

IN ADVANCE

The Israeli government is granting a family bonus to families exceeding six children. The other day, a mother appeared at the appropriate government office in order to make her claim. "How many children have you?" asked the clerk. "Two," replied the applicant. "Then why do you ask for the Family Bonus?" shrugged the clerk. "Why," said the woman indignantly, "don't you trust me to have five more children?"

HIDDEN REFRESHMENT

"Waiter," shouted a patron in a Tel Aviv restaurant, "get me another cup of coffee, please."

"Very well, sir," replied the waiter, filling the man's cup. "You certainly are a lover of coffee. This is your seventh cup."

"I am, I am," answered the man, "or I wouldn't be drinking so much water in order to get a little coffee."

SAVED

When Bialik, the great poet lived in Odessa, he operated a publishing business together with a man named Burishkin. One day the two men had a quarrel and Bialik angrily walked out of the office. The next day he returned and said to Burishkin: "I am going to forgive you this time. You have one thing in your favor -- your name rhymes with Ussishkin."

Letters to the Editor

INFERIORITY COMPLEX

Dear Editor:

When will the Diaspora Jew look at himself in the mirror and clearly see the apparition confronting him? Since the revelation of the holocaust, so many of us have been living with the guilty feeling of having sat idly by while our self-styled leaders did nothing but offer incantations to the non-Jewish world to do what we ourselves failed to do to minimize the threat to our brothers.

Along came the Irgun Zvai Leumi, dedicated to the policy that letting of Jewish blood no longer shall go unanswered. And who were their most outspoken antagonists, except for the British Foreign Office? None other than our respectable Jewish organizations of the Establishment.

Now we have come full cycle. Again there are incubations of violently anti-semitic groups within our midst which indulge in physical as well as verbal harassment of our people. Once again the respectable Jewish organizations indulge in polemics and surveys and try to delude us into a false sense of security about the threat to our very existence.

Rabbi Kahane with his Jewish Defense League is ready to confront the Black Panthers, SDS and assorted bigots that threaten to emulate the Hitlers and Hamans of the past. What is the reaction of our leaders, B'nai B'rith, etc.? Villification, denouncement and misrepresentation of the only ones standing in the vanguard to insure that it shall not happen again.

Is Arnold Forster engulfed in the consumate fear that the Jewish Defense League will offer the rank and file of American Jewry such a palatable program as to detract from his self-styled position as spokesman for the rest of us?

My sincere belief is that the Jewish community does covet the protection to our dignity and our very existence that the Jewish Defense League offers and already has exhibited in the short period since its inception.

I appeal to all men who have vowed that the era of overt persecution of my people never again shall go unanswered to support this handful of valiant soldiers in the fulfillment of this pledge.

Nat Savishinsky
Flushing, New York

Reform Evolution

ONE ISRAEL

The report from south of the border that Toronto's Rabbi W. Gunther Plaut is the guiding spirit among North America's Reform rabbis in adjusting liberal Judaism to the observance of the most hallowed traditions of our people, such as Sabbath and Hebrew, will be welcomed as a step forward in creating more unity among all Jews. Sabbath is termed in the Bible the "eternal symbol" of Israel. The acceptance of Sabbath, from sunset to sunset, as a cardinal principle of the Faith certainly will bring together Jews of various expression at a time when such union of hearts is imperative.

The evolution of Reform Judaism, its consideration of establishing Day Schools and recognizing the sanctity of the Sabbath, thus is a new milestone in reestablishing one undivided House of Israel.

The lighter side

NURSERY AGE

by RIMA ROLAND

Small children can be taxing and trying as we all know and it would be an unnatural mother who did not want some freedom from her children now and again, however much she loves them.

These days, however, she has more than the occasional time away from her infant for it is the fashion to put little ones into nursery school as early as 2 1/2.

In my opinion this is unnatural! True that it means the child is occupied, learns to play and has a regular routine, but do all the advantages balance the disadvantage of his lack of contact with his mother during the formative and most vital years?

Let us not be naive about this. Most mothers do not send their children so that they can learn to play and have a routine. They send them because it leaves them as free as when they were single or first married.

Teacher can never replace mother, who is all-important to a child during his first five years of growing up. Teacher will teach him elementary things about playing, talking and learning. She cannot teach him about loving and living, closeness and security, relationship and independence. That is a mother's job.

Children are entitled to their mother's full attention for their first five years and what is more they need it and it should not be denied them.

It is not those mothers who genuinely have to work who are being criticized. My target is the large number of mothers who cannot and will not be tied to their children a moment longer than they need be. A sad thing surely for the child who will no doubt eventually join the latch-key kids at an early age and have to fend for himself in a deserted home until mother returns from her shopping spree.

It seems that most mothers want to stick their heads in the nursery school fire to keep up with the Cohens. It is to be hoped that when their children grow up they will realize their parents' folly and go back once more to being what a mother should be to her infants.

SERMON FOR THE WEEK

LAW AND LOVE

Thou shalt write them upon the doorposts of thy house
(Deuteronomy vi. 8).

It may be helpful to study three simple stories, all of which happen to be about the mezuza, but all of which have implications for the whole cycle of Jewish life. They deal with the questions: what is the purpose of ritual, who is obliged to observe, and in what spirit should ritual be performed?

The first story is about a small boy whose parents went away for vacation and left him each year at the home of his grandparents. These were pious people who would recite the Shema with him each night before he went to sleep, and let him reach up and kiss the mezuza. When the parents returned from their trip, and came to call for their son, he took his suitcase and kissed his grandparents goodbye. Then he ran into the bedroom, as if he had one more task to perform. The curious parents followed him, and overheard his conversation: "Good-bye to you too, dear God. I have to go home now. See you next year."

The little boy was not quite right in his reasoning. God lives in all houses, not just those that have mezuzot on the doors. But it was a very understandable mistake for a child to make. God lives in all homes that are aware of His presence, but what will remind us of His spirit if we have no signs?

All of us are like that little boy. Without reminders, we forget. Man is a creature that learns a little and forgets a lot. Therefore we need rituals to remind us: the motzi to teach us that bread comes, not only from the baker and the farmer but ultimately from God; the Sabbath and the holy days to remind us of the purpose of our labours; the mezuza to remind us that our homes have a heritage and a holiness to maintain.

The second story is about a Jew who rented a luxury apartment. The agent was reading him all the regulations before he signed the lease. You cannot have a television antenna protruding from your window. You cannot drive any nails into the wall, etc. The Jew interrupted to ask whether he could put up a mezuza. The agent replied: "You don't have to. We have a central one on the roof. All that you have to do is plug into it."

This is a confusion that is widespread. Many think that it is enough to have a central place devoted to ritual, which they can plug into as needed. People tend to make the synagogue a substitute for the home, and the rabbi a vicarious replacement for themselves. A rabbi can only pray "with" you but he cannot pray "for" you. A succah in the synagogue courtyard may be very beautiful, but it is no substitute for the experience of having one at home. The main purpose of the synagogue is not to substitute for the home, but to educate the Jews towards living a Jewish life at home.

The last story concerns the Jewish child who came home from religion class very impressed with all that she had learned about the mezuza, and asked her mother, "Can we please have a mezuza in our house?" The shame-faced mother pointed to the door, and said: "But we do". It had been there all the time, but no one had ever noticed.

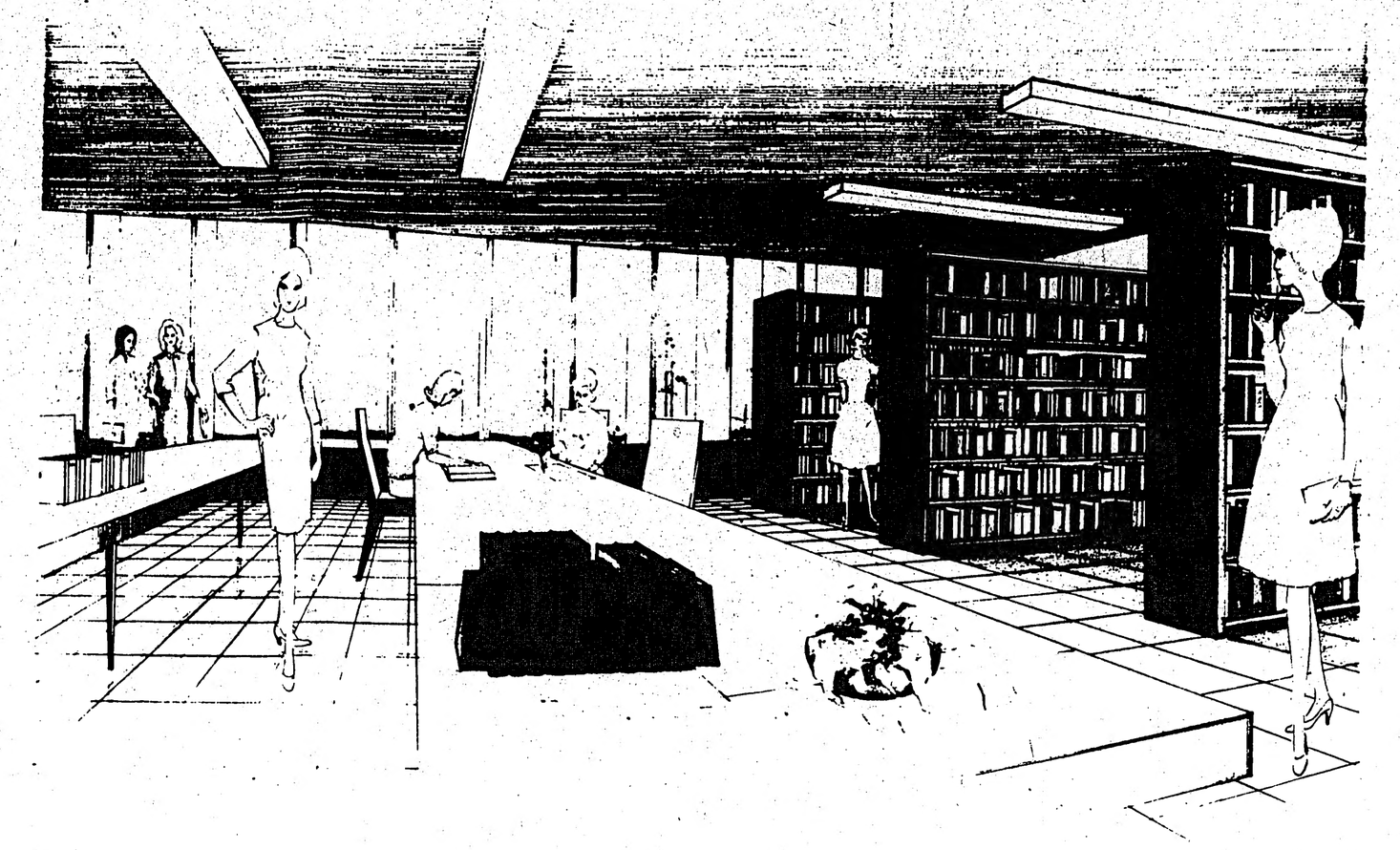
It is not enough to observe the outer forms. There must be mind and heart as well. It is possible to put on tefillin and never think of what it means. It is possible to have a mezuza on the door, and never really see it. But Jewish law desires more. It desires not only that the ritual be performed but that the person be transformed. It asks for outer performance and inner participation, for both law and love.

These are three simple lessons that can help us understand the spirit of the mitzva of mezuza and all the other rituals.

BETH JACOB HIGH

A REVOLUTION IN JEWISH EDUCATION

SCHOOL THAT CHANGED FACE OF TORONTO



The Library of Toronto's Beth Jacob High as it will look when completed.

5 years ago no one believed such a school would flourish. Now Beth Jacob Girls High and Teachers Seminary has become one of Canada's most important Jewish institutions.

On Toronto's Lawrence Avenue West stands a beautiful, modern school building -- probably the most impressive structure among all Hebrew schools here. It also is the most up to date Jewish educational center, complete with swimming pool and spacious classrooms.

This is the home of Toronto's

BETH JACOB HIGH SCHOOL FOR GIRLS AND TEACHERS COLLEGE

Only five years ago Beth Jacob was a dream. A group of dedicated, community-minded citizens, conscious of the fact that our great community lacked a Jewish high school for girls, organized Beth Jacob. They were inspir ed by fifty years' experience, by a tradition of the most glorious Jewish educational movement in pre-World War II Europe and by the Beth Jacob rebirth in the United States.

Wherever Beth Jacob schools flourished, Jewish communities were endowed with a generation of young women imbued with the spirit of Historic Israel, up to date in form yet as Jewish, as dedicated, to our continuity as the Mothers of Israel who for centuries built Jewish homes.

At the beginning Beth Jacob High School functioned in rented premises. Then, in 1966, the new Beth Jacob building on Lawrence was dedicated.

From its inception to this day, Beth Jacob has progressed despite the fact it did not receive any subsidies from official community funds, Jewish or other. It thrives, thanks to the men who established it and continue to carry its burden.

More than one hundred students are enroled in Beth Jacob High, a school under the supervision of the Ontario Department of Education, producing some of the finest minds and most dedicated daughters of our people. The regional superintendent had this to say about Beth Jacob students including graduates of grade 13:

"This school is providing a fine academic program for its students. The principal is a stimulating leader and has secured the energetic cooperation of staff and students.

Equipment and accommodation are both very good, and a fine school spirit is evident."

Beth Jacob now is making great strides in program expansion.

This summer, like last year, students have allotted their vacation time for setting up and operating a day camp for underprivileged children on a volunteer basis. Thus campers are introduced to the fundamentals of the Jewish faith and are encouraged to practise what they are taught. Conversely, the Beth Jacob counselors can manifest their interest in the improvement of the community at large, thereby concretely exemplifying the philosophy of charity towards others which they have learned at the school.

Beth Jacob graduates who are doing post graduate work elsewhere continue with excellent results and attain high records of achievement.

This year's graduating class included two scholarships and eight outstanding students.

This fall, for the first time Beth Jacob offers a full time, formal Teacher's Training Seminary program leading to a Teacher's Degree in Hebrew Studies. Twenty-two girls already are enroled. Many more students are expected to enrol this coming season.

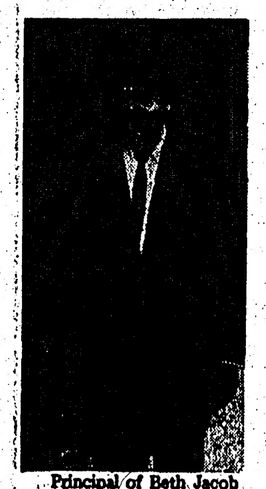
* The further growth of Beth Jacob of course depends upon the continuous support of all members of our community who realize the importance of this great institution.

* BETH JACOB CARES for the future, preparing for a responsible role the best of womanhood.

* We live in a period of history when more than ever Jewish future depends upon the woman, the sister, the wife, the mother by whose example those who will lead our community will be guided.

* More than ever it is the spirit in the Jewish home, the traditional Beth Jacob spirit, that will inspire the coming generation.

Those who care for our future -- care for Beth Jacob, its development and greater role in education.



Principal of Beth Jacob High School and Teachers Seminary: RABBI AKIVA STEFANSKY, Swiss educated and graduate of yeshivot and academic institutions in Israel, praised by Toronto pedagogues for his excellent leadership of this outstanding institution.

Batsheva Lipskar

Annie Kaplan

Malka Buksbaum

THREE OF BETH JACOB'S OUTSTANDING 1969 GRADUATES.

Rachel Altman

Marilyn Rosenswieg

Debbie Zlotnick

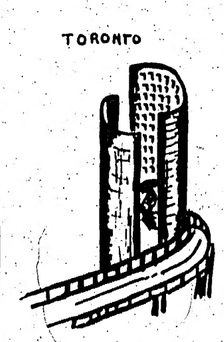
Shevy Weinberg

Rivky Ciment

Devorah Feinstadt

Gilda Bennaroch

Sharon Spitzer



Eva Mesel

AROUND THE WORLD...

the lively arts

THEATRE MUSIC FILM

by D. COHN

Daphne Du Maurier would like to come to Israel. Too busy to travel to her favorite haunts of the past -- France, Italy and Greece -- she says that "now her great wish is to go to Israel."

She went on to say "Israel fascinates me. As far as I know I have no Jewish blood but I have a tremendous regard for the Israelis."

Miss Du Maurier, now 61, is leaving her home, Menabilly, in Cornwall, the house she immortalized in her novel, Rebecca. This house has a long history. It was gutted by Cromwell's troops, during England's civil war in the 1600s, who bricked up a cavalier in one of its buttresses, but was rebuilt during the reign of Queen Anne. Now it is being taken back by the landlord (who never wanted to sell it) for his second cousin who wants to move in.

Miss Du Maurier had vowed she would one day live in the house after seeing it at dawn when she was still a girl. She finally rented it in 1945, five years after writing Rebecca.

* Joey Bishop owes the United States Government about $87,000 in back taxes.

* Larry Peerce, who filmed both The Incident, and, Goodbye Columbus, also will begin his new film, Running Scared, in September. The script is by Vernable Herndon, based on a novel by Greg McDonald. A Paramount source describes it as "a psychological melodrama about a college student who witnesses his friend's suicide and does nothing about it."

FEATURED IN FESTIVAL.- Michael Cooney, host and performer of the Sunday evening concert and leader of the children's daytime concerts, at the 1969 Mariposa Folk Festival at Toronto Island, tonight, tomorrow and Sunday all day and evening.

WEDDING RECEPTION

Marriages may be made in heaven, but successful weddings are made with know-how, hard work and real interest in producing a happy and memorable event! Ask people who know how, and care! That's the specialty of the house. Just ask AIDA GOULD and her staff.

Beverly Hills MOTOR HOTEL
1677 WILSON AVENUE
WEST OF JANE ST.
PHONE 249-8171

Philip Roth

* Joshua Logan, who directed the forthcoming road-show musical, Paint Your Wagon, will return to the Broadway stage this fall. Logan will direct Charles Dizenzo's new play, Why I Went Crazy, which will star Imogene Coca.

* Otto Preminger is in Boston to complete preparations for his new film, Tell Me That You Love Me, Junie Moon, based on Marjorie Kellogg's best selling novel. Filming is scheduled on location in Boston, Salem, Manchester, Gloucester and Rockport.

Liza Minnelli plays the title role in this haunting and unusual story about the courageous search for love by three handicapped people who met in a hospital and after their release start a life of their own, refusing financial and psychological aid.

* Producer Jerome Epstein has signed Simone Signoret to a starring role with Victoria Chaplin in, The World My Wilderness, a novel by Rose Macaulay, about a young girl who visits her divorced parents in London.

* Veteran actor Eddie Kalish, now a song and dance man, will play the Al Smith role in the forthcoming musical about Jimmy Walker.

* When historian Arthur Schlesinger Jr. gets his divorce, he will marry the statuesque blonde beauty, Alexandra Allen. She is several inches taller than he, though no one seems to mind.

* Stanslaw Yehoshua Wygodski, the Polish poet who recently immigrated to Israel, was awarded a $2,500 prize given by the Union of Bergen-Belsen Survivors, for work describing the holocaust.

* "Letting Go," the Philip Roth novel published by Random House in 1962, will be filmed by American International Pictures which will distribute the feature, in association with Leon Mirell Productions and Noble Light Projections. The terms of the deal between the author and the companies are not disclosed.

The 630-page novel deals with several years in the lives of four persons: a well intentioned, indecisive college teacher, who tells his story in the first person; his mistress; a fellow teacher and his wife.

This marks the second time that Letting Go has been scheduled for production. A plan to film the book, acquired in 1964 by Martin Poll, producer, and Harvey Hart, director, did not materialize.

Roth's current best selling novel, Portnoy's Complaint, which was bought for $250,000 and additional payments, will be filmed by 20th Century-Fox association with Sidney Beckerman.

Letting Go will be co-produced by Mark Richman, who will star, and Hart, who will direct. It is scheduled to go before the cameras in September, on location in Toronto. The company also will film in New York for several days.

* John Garfield Jr. will have star billing in The Snow Gods.

* Roslyn Kind, 18-year-old half-sister of Barbra Streisand, just has been named the second Most Promising Up and Coming Female Vocalist, right after Mary Hopkin, in the 1969 Dee Jay Poll.

ISRAELI WRITERS IN MOSCOW

London (JCNS).- Two Israelis, Mr. Sam Zebba and Mr. Moshe Rashkes, are attending the Congress of the International Writers' Guild in Moscow, having received their Russian visas in Cyprus at the last possible moment, the JCNS Foreign Staff reports.

They received their visas only after the Guild had threatened to cancel the congress if the Israelis were not invited, and following a threat by Guild members to walk out if the Israelis did not appear in Moscow.

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How to convince people you're right — by Moshe Ron (Tel Aviv)

INFORMATION: AN ART

Tel Aviv.- It is not easy to criticize propaganda activity of Israel abroad. It is a serious matter and necessitates radical change.

Daily we hear and read abroad about the great "successes" and "victories" of the Arab Al Fatah patriots. Their boasting and lies echo in the press, television, broadcasts and wide circles of people.

A few days ago a reception for a delegation of Labor leaders of the Scandinavian countries took place here. One of its members showed us an article in a liberal newspaper of his country with an illustrated story about the activities and "victories" of the Al Fatah terrorists against Israel, which was a pack of lies. Jewish and non-Jewish tourists in Israel complain about the inefficiency of Israeli propaganda abroad, which is far behind the intense propaganda campaign of the Arabs.

It is a known fact that people all over the world emit sympathy for the weak. In May, 1967, when Nasser threatened to destroy Israel, most people the world over sided with Israel. Now, two years after the great victory and the success of Israel in keeping the occupied territories with a firm stand -- not to withdraw until the Arab leaders are ready to effect real peace with Israel -- the people of the world sympathize with the Arabs, their refugees and sufferings. We must admit that in a vast sense Arab propaganda succeeds under these circumstances in spreading lies, such as, the Israeli authorities kill innocent Arabs, destroy their homes and force them to live under the worst conditions.

Israel could do much to counter this false propaganda and show the truth about life in the occupied territories. The world should know under what inhuman conditions King Hussein kept his prisoners, also what the Israeli authorities did, and still do, to foster school education, medical help, social institutions and to provide electricity and water to Arab cities and villages. The world knows but little about these arrangements and improvements. It knows that the Arab population of the occupied countries does not like the Israeli regime; however it should know that Israel is not to be blamed for this but the Arab leaders. Should these leaders be ready to start negotiations with Israel, there will be the possibility for a withdrawal from many places, as the Israeli Prime Minister and many Cabinet Members have suggested.

When Israel occupied the West Bank, the occupation included the farms of the Arab leader, Mussa Alami. He had turned this farm into an agricultural school for Arab children, including refugee children and orphans. This youth village is situated on the way from Jericho to the Allenby Bridge. The institution is supported by the American Ford Fund and friends in England. Mussa Alami is abroad but the director of the school Daud Salah, remained with the children.

The Israeli authorities have told Salah they will help keep up this school with all their means. They provided it with tractors and other agricultural machinery. This school, in which hundreds of children learn and live, turned lately into a target of daily bombardments by Al Fatah and other terrorist organizations. Owing to the strong intervention of the Israeli army which defends the school, there were no casualties up till now but great damage was caused to the buildings, animals, agricultural machines, etc. The children are forced to pass several hours a day in shelters. The director, Daud Salah, reports daily on the shooting on the school to Mussa Alami by phone. The Jordanian representative at the UN, Mohamed Farrah, had the audacity to tell the UN that Israeli forces have occupied the school and the only aim of the terrorists is to liberate the Arab children from Israeli occupation.

Daud Salah insisted this statement is based on impudence and lies. Mussa Alami used his personal influence with King Hussein, other Arab leaders and the Commander of Al Fatah, Yasser Arafat, to cease the shooting of the school, but he was unsuccessful. He proposed closing during the summer and dispersing the children among Arab villages.

This time Israeli propaganda was active, as it should be. It distributed all over the world pictures of the destruction of this school caused by Arab bombardments. But it seems that the propaganda apparatus is too small. Israel was able to defeat eight Arab countries in three wars, but it lags behind in the field of propaganda and information. What is the reason for this regression? In my opinion, politics and party influence.

It is impossible that the Jews have no able men to lead a most efficient propaganda campaign. We also can obtain help from our friends in the world press, radio, TV, universities, professional associations, organizations, etc. But such a campaign could only work successfully if we form a body of experts and not leave this important job to two members of the Israeli Government, Israel Galili and Abba Eban.

Israel Galili as Propaganda Minister is a failure. It is not his fault but the Government's. Galili was one of the leaders of the Hagana 30 years ago. He had great success in organizing illegal immigration, procuring arms for the Hagana, but he is not suited to head, in 1969, information, radio and TV. He is more or less a "victim" of these media as they function more or less without his advice and consent. Recently a new director of TV was appointed. It is rumored that the decision was transmitted to Minister Galili hours before the appointment went into effect.

Galili maintains with certain right that he is not responsible for propaganda abroad. The Foreign Minister, Abba Eban, put recently on the agenda of the Knesset a proposal for a propaganda campaign abroad. Its execution demanded a certain additional budget which was not confirmed until recently. It is difficult to believe that the Foreign Ministry is capable of leading the propaganda campaign abroad on its own. Israeli diplomats can only help to foster a successful campaign, but no more.

The Government should have the courage to tackle this important matter before the elections and form a body of experts to lead the propaganda campaign abroad. It should make use of all Jewish and non-Jewish friends abroad and of the Israeli and Jewish students in the universities throughout the world. It should distribute pictures about the life of the Arabs in the occupied territories before the Six Day War and now. How they lived under the regimes of Nasser and Hussein and under what conditions they live under the rule of the Israeli authorities. It should reveal the truth about the propaganda of the terrorists and prove that life in Israel is normal in spite of the daily shootings on the borders. The many tourists who come to Israel cannot grasp the big difference between the picture they get about life in Israel abroad and the true situation which they face during their visit.

The body of experts should be formed as quickly as possible. All the parties are now busy mobilizing propaganda experts for the forthcoming election campaign. I think it is more important to mobilize such experts for our propaganda campaign abroad in order to counter the lies and boastings of Al Fatah terrorists. The job of such experts undoubtedly will be difficult at first, but well-led, systematic propaganda work certainly will succeed in the long run and reveal the real image of Israel.

Some young members of the black Jewish dance group in New York, which has become well known in the United States for its repertoire of Israeli dances and songs.

HILARIOUS IN AN OLD HIT.- Hal March (left) and Jackie Coogan, starring in The Odd Couple, now playing at Toronto's Royal Alexandra Theater through Sat., August 2nd.

TORONTO AFTER DARK

SECOND PRODUCTION

The Global Village Theater is presenting its second live production, Facad, a burlesque fantasy with song, dance, mime and comedy, featuring Miles, Anita, Bodine, Jenny, Ricky-Tick, Sacha and Sophie. It runs through Sunday night.

COUNTRY FARE

A highlight for those going to their cottages this weekend at Jackson's Point is Saturday Night Theater at the Red Barn, featuring Neil Simon's very funny Star Spangled Girl. Next Tuesday Goodbye Charlie performs for one week.

SPECIAL

This weekend the Canadian Broadcasting Corporation will film an hour-long special at the 1969 Mariposa Folk Festival at Toronto Islands. The three-day affair features Joan Baez, Ian and Sylvia, Gilles, Vigneault, Joni Mitchell, Lester Flatt and more than 100 other folk singers, dancers and musicians.

COMEDY FARCE

The side splitting comedy farce, Cactus Flower, returns this season to the Royal Alex on Wednesday, August 6th, with a preview the night before. This time the Abe Burrows show stars Vancouver born motion picture and TV celebrity Yvonne De Carlo who makes her first stage appearance here. Costarring will be John Vivyan, famed in the Mr. Lucky TV series.

Meanwhile The Odd Couple provides light summer fare till Saturday, August 2nd.

Costarring with Hal March is Jackie Coogan of world baby fame when he appeared as a little boy with Charlie Chaplin as a tramp in The Kid, a film that made little Jackie movie history.

He ran the gamut of personal appearances throughout the world. For collecting clothes and food at the age of nine for starving Greek children of Athens and personally escorting them to Athens, the Greek Government bestowed upon him the highest award they could offer: the Order of King George. The Pope in Rome gave him the Papal Medal. At the age of six Jackie was a millionaire.

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1969 TORONTO SUMMER MUSIC FESTIVAL
The Council of the City of Toronto, through the Department of Parks and Recreation, in conjunction with the Toronto Musicians' Association, through a grant from the Trust Fund of the Recording Industries and the Toronto Daily Star, are pleased to announce the following programmes:
PROGRAMME FOR THE WEEK OF JULY 27TH - JULY 31ST
SUNDAY, JULY 27TH
2:30 High Park - The Governor General's Horse Guards Band Guest Artist - Edith Eaton
2:30 Kew Gardens - The Royal Canadian Legion 344 Band Guest Artist - Remo Marinucci
2:30 Willowvale Park - David Black Orchestra
5:30 High Park - Organ Recital - Ronnie Padgett
7:30 Earlscourt Park - Bob Minns Orchestra
MONDAY, JULY 28TH
8:30 Ramsden Park - Square Dancing, Bob Scott Orchestra
8:30 Greenwood Park - Square Dancing, Angus MacKinnon Orchestra
TUESDAY, JULY 29TH
8:00 Allan Gardens - The Queen's Own Rifles Band
8:30 Withrow Park - Square Dancing, Bob Scott Orchestra
WEDNESDAY, JULY 30TH
12:15 Nathan Phillips Square - Jack Denton Orchestra
8:30 Eglinton Park - Art Halman Orchestra
8:30 Riverdale Park - Andy Niccole, Rick Fielding & Co., Ahuva Shai, M.C. - John Smith
8:30 Monarch Park - Square Dancing, Bob Scott Orchestra
8:30 Dufferin Grove Park - Square Dancing, Angus MacKinnon Orchestra
THURSDAY, JULY 31ST
7:15 Davisville Park - Children's Theatre - "Aladdin"
7:30 Forest Hill Memorial Park - Norman Amadia "Music Hop" Show, Jim McHarg Dixieland Band
8:00 Nathan Phillips Square - Community Folk Art Council
8:30 High Park - Square Dancing, Bob Scott Orchestra
8:30 Kew Gardens - Square Dancing, Al Aylward Orchestra

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TORONTO WOMEN'S NEWS

NEW OFFICERS

Officers of Shaarei Shomayim Sisterhood for 1969-71: Elaine Spring, past president; Merle Young, president; Annette Ennis, Helen Gross, Carolyn Moses, Florence Reiber, vice presidents; Dorothy Cohen, recording secretary; Kay Burger, financial secretary; Eleanor Siegel, recording secretary; Marion Kernerman, treasurer; Deenie Kabot, Sarah Green, Lil Goldenberg, Alma Waldman, Mary Swartz, past presidents.

Executive board: Marjorie Rasky, art show; Florence Reiber, Faye Spring, bar mitzvah club; Freda Kaminker, bulletin; Sarah Green, community affairs; Ann Silverstein, constitution; Gussie Franklin, cultural; Jennie Basser, Florence Reiber, donor. Also: Nellye Donin, Helen Ross, Lil Roy, Alma Waldman, gift shop; Rose Etigson, gifts for brides; Edythe Rubin, hospitality; Jeannette Train, Jean Weisbrod, hosiery; Florence Rubin, library; Anne Schwartz, children's library; Susan Freedman, library cards; Annette Ennis, Didi Urbach, membership; Esther Cooper, Barbara Goldberger, Ethel Solsberg, membership retention. Also: Goldie Alexandroff, Sarah Solish, New Year's cards; Helen Gross, Sarah Green, Yetta Grenman, Florence Reiber, Molly Rubenstein, Carolyn Moses, program; Brenda Chelsky, publicity; Ida Weisfield, religious; Rose Harris, sick and visiting; Rose Mintz, Ann Parnes, social; Rita Kugler, Sunday School; Sarah Solish, synagogue flowers; Karen Donin, tea; Lil Skopitz, Sarah Green, Clara Candel, Mamie Streisfield, telephone; Florence Reiber, theater night. Also: Naomi Freudmann, table decorations; Faye Spring, Torah cards; Florence Reiber, Belle Zeifman, woman's br.; Goldie Gasner, Ida Karp, Rita Mink, Esther Freiman, Tillie Penwick, Jean Rakowski, Goldie Siegel, Rae Sandler, Luba Szydlow, Dorothy Saltzman, Kate Witkin, Sally Walerstein, Mesdames Nathan Adler and Emanuel Forman; aids to committees.

FULFILL COMMITMENT

Recently, Mrs. S.I. Borod, national financial secretary of Canadian Pioneer Women, cut the ribbon to open officially a Canadian Pioneer Women's Community Center in Migdal Ha'Emek, Israel. It houses an auditorium for education and recreation, two vocational training classes, a day nursery, and provides cultural and educational courses for women and youth in the settlement town in western Galilee, with a population of 10,000 the majority of Afro-Asian origin.

RABBI VISITS CAMP

Rabbi J. Kaminetsky, dean of New York's Torah V'odaath, was an unexpected though most welcome guest on visiting day at Camp Agudah of Toronto, where he addressed the campers at lunch.

Camp Agudah is located in the beautiful Muskokas near Port Carling. Period for girls begins this coming Tuesday.

Recipe for the week

ALMOND BROWNIES

1/4 lb. butter
2 1/2 squares unsweetened chocolate
1 1/2 cups sugar
3 eggs
1 cup sifted flour
1/2 tsp. baking powder
1/2 tsp. salt
1 tsp. vanilla
1 pkg. almonds

Preheat the oven to 350 deg. Melt butter and chocolate together. Blend sugar and eggs and stir into melted chocolate dry ingredients. Stir in almonds and vanilla.

Pour batter into a greased nine-inch square pan and bake 30 minutes or until done. Cut into squares while warm. Yield: 16 - 2 1/4 inch squares.

HUMAN RELATIONS

Pill not for her

DR. ROSE N. FRANZBLAU

QUESTION: My daughter, 17 1/2, just finished her freshman year at college. She has been seeing a boy 23, for five months. He is a college graduate and has his own apartment.

He told her he plans to marry her when she graduates. By that time he will have his Masters, be making more money, and be able to support her.

My daughter has always been a very quiet girl, and never gave me any trouble. We had hoped she would date many other boys. We feel that she still doesn't know what life is all about. The boy seems nice enough. Although I have never met his family, I know he comes from a good family.

I just discovered that she is taking birth control pills. I haven't told my husband. I am heartsick. Should I tell them I know? Should they get married and continue their education even though it will be a struggle for both? Or should I insist they stop seeing each other? Is a mother supposed to be broadminded and hope that nothing happens until they marry?

ANSWER: Outer quiet does not always reflect inner peace.

A growing youngster may be submissive because she is afraid to express her normal rebelliousness. She does not feel sufficiently secure with her family or with herself to assert herself. As far as she is concerned, to do so would mean total rejection.

Such a youngster often feels her parents have not really accepted her, and take her and her high achievements for granted. But, there comes a time when the accumulation of resentments for being so intimidated by the parents becomes too much for her. Then an outbreak may occur, their reliability sinks to a low level and is bound to influence any future relationship.

It may come in some extreme act or behaviorism which she knows, deep down, will shock and hurt the parents when discovered. In such cases, the youngster often leaves clues around so that she may be found out. Even now, she cannot tell the parents off openly and directly, but must do it in this kind of circuitous fashion.

Sometimes parents become a little suspicious of their too quiet youngster. They conclude that the lack of communication means their youngster must be hiding something from them.

Youngsters who are ahead academically, often feel they are underachievers socially. For a 17-year-old to have a college graduate tell her he loves her and wants to marry her, is the greatest gift. Sometimes, in gratitude for being accepted by such a man she will give in to his requests more than she would ordinarily. But, again, it is more out of gratitude than real love.

The new permissiveness in pre-marital sex, often ends up with a great sense of guilt on the part of the young couple who engage in it, and a feeling that they are only wanted for what they can give physically, and not for what they are as people.

An honest and direct confrontation about the pills is always the first and best step to clearing up such a problem. The discussion should not be judgmental, but based on the loving concern which a mother should have about the physical and psychological aspects of such a relationship.

THE OLD AND THE NEW.- Mini-skirted fashion model photographed at the ruins of Caesarea.

ISRAEL FASHION WEEK

London (JCNS).- Israel's third annual fashion week in London will open on October 6, when it is expected that nearly 30 firms will present their new ranges for spring, 1970.

As well as showing their full collections in individual showrooms at the May Fair Hotel, London, there will also be a series of combined presentations of highlights from each range in the fashion theatre at the hotel throughout the week.

A spokesman for the Israel Export Institute said in London this week: "Our sales of clothing and textiles to Britain have risen steadily since our first showings two years ago."

ME TOO! by Ruthie

One guess what the world's thinking about, dreaming about, talking about. The Moon, of course.

At one point it occurred to me, why dofka (just) the moon? Why not Jupiter, Mars, some other planet?

Maybe because the moon is so much on our mind. It's supposed to be so romantic, for one thing. Every songwriter at one time or other has rhymed moon-June-spoon.

Only, one thing disappoints me. I can't consider as my favorite song anymore, Shain Vie Die L'vunna (Beautiful Like The Moon). Because what's so beautiful about it? An arid piece of earth -- I mean, dirt -- made up of I wonder what. My illusions are completely shattered.

And just for spite, as soon as Neil Armstrong set foot on the Moon, after the first prolonged hush my Better Half started to hum: Shain vie die L'vunna/Lichtig vie die shtern/foon himmel ah m'tunna/hutt oontz Gutt gegeben . . .

Seriously, the whole thing's so awe inspiring. But who wants to be "pretty like the moon?" With all those craters and bumps that look like pockmarks -- I can wish myself something more flattering.

And if someone tells me again that my face is like a nice, round moon -- I'll howl.

****

Yet I never give up hope. I wonder if someone's tucked up there and his first word will be, Shalom?

And why not? Because isn't it said that our first language was Hebrew, God's tongue?

There must be something to it. Don't we sort of "renew the L'vunna (moon)" each month? Every month the men say Kiddush L'vunna, we sanctify the moon in its fullness. Our lunar calendar is based upon the monthly cycle of the moon -- every month from fullness to fullness.

So God's Chosen People also have a stake in the Moon. And here's where I come in.

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A SHORT, SHORT STORY — by PENELOPE GOODWIN

SHABBAT SHALOM

"You know, I feel rather guilty that you have taken the trouble to visit me. You see, I'm sort of mongrel. My father was Jewish, but my mother a Gentile, so I am not an official Jew."

They sat on either side of me in the warmth of the sun, the two ladies from the visiting committee of the local Jewish community, and accepted the statement as if I had been talking about the weather. Stumbling and stuttering I explained that despite my mongrel heritage, Judaism had come to mean a great deal to me, and that I hoped I might be accepted into the community in time. Gently they said that as long as one's heart was in the right place, that was the most important part.

"I'm here because I have had a breakdown with ensuing depression," I told them badly. It was pointless to try to make my illness soupd trivial. It wasn't. It was a wretched thing, and something which had taken its toll after five years trying to combat it.

But as they sat there on either side I felt an uncanny instinct of having acquired two valuable props. The great divide had been bridged. I knew they were going to help.

The Psychiatric Wing of Queen Elizabeth II Hospital, Welwyn Garden City, has probably become fairly well known by now, due to the fact that it is the most modern of its kind, and was shown on a television program. But neither of these two kind people had ever been within the portals of a mental hospital.

They were impressed by the courtesy and informality of the nursing staff and the fact that I had reached the stage where I had a room to myself, and allowed out and about gave them an idea. Might I be allowed to attend shool with them on the following Sabbath if they collected me and took me there?

And so it came about that I attended shool for the first time.

I was captivated right from the start. I was never a regular church-goer, and I had imagined that the atmosphere during a service in shool would be rigidly traditional, without a peep from anybody until required to do so. Visualise my astonishment on walking in with Inga, who promptly went round shaking hands and kissing her friends, and introducing me -- more as if we were at a party. The smaller children trotted round conversing with their friends, though I was intrigued to note that they had obviously been well trained to keep their voices low.

But for all the informality, there was no question of the devoutness of the congregation.

I think the thing that has impressed me most about my first visit to shool was the deep sincerity of the community. They seem to be passing it on to the younger generation, too. I loved the way everybody shook hands and kissed each other, with warm words of "good Shabbos."

Inga and Renee have been a great help in restoring my self-confidence, which was at rock bottom before they came to see me. I do admire their courage in coming to see someone with psychiatric illness, not knowing what was going to be in store for them.

Having done their good deed, they could have just left it at that, but after my visit to shool, I was first taken to Inga's home, and then spent the rest of a very happy day with Renee, who treated me as a long term friend, not as a polite acquaintance. We talked of everything under the sun. I felt the acceptance of being "one of the family."

I have taken my first step towards becoming integrated into the basic belief of Judaism, and know that I shall be helped by those compassionate friends who visited me so unexpectedly, and brought forth more than they can ever know.

"STOP RUNNING AWAY"

New York (JCNS).- The Crown Heights Jewish Community Council has embarked on a campaign to persuade the Jews in this Brooklyn neighborhood that they should fight attempts to pressure them out of their homes rather than move, out of fear, to other localities.

What started the exodus from Crown Heights several years ago was a cynical attempt to frighten the Jews and cause them to sell their homes at a loss, whereupon speculators would resell them at a high profit to black families. Most of the speculators, the JCNS correspondent here has learned, are Jewish.

The pressure on the Jews of Crown Heights, the Community Council claims, began with the spreading of rumors of increased crime in the area or, as the Council put it, "the real estate operators helped trump up the charge of violence in Crown Heights."

The Council, which represents all the 76 congregations in the area, to which 130,000 residents belong, was organized two years ago to halt the seemingly inevitable process by convincing the Jews that "if you run now you will surely run again ten years from now. No area is immune."

They have established excellent relations with the police force and "crime in the street" has actually declined.

"All that Crown Heights needs is stubborn determination," its leaders say. "It need not surrender. Many who have left have received the word and are coming back. The area will not be destroyed."

WILL BE PAID TRIBUTE.- Mark and Lillian Levy, well known leaders of Toronto's Jewish community, who are the first husband-wife team to be honored at Toronto's 1969 Negev Dinner which will take place on December 3rd, under the auspices of the Jewish National Fund. Samuel Shainhouse is president of the Jewish National Fund Council of Toronto.

GOLDA MEIR TO WASHINGTON

Washington (JCNS).- The likely date for the Washington visit of Mrs. Golda Meir, the Israeli Premier, is late August or early September. It is now up to the Americans to make a new suggestion.

Israel's proposal for a late July date was rejected because of the American attempt to fly to the moon and President Nixon's six-nation tour.

An American counter-suggestion of August 14 was not convenient for Mrs. Meir because of the Israel Labor Party conference on August 20.

The Middle East will not be on Mr. Nixon's agenda in Asia and Roumania, U.S. officials say. They discount speculation that the "brief resting stop" Nixon contemplates will be in Turkey, Iran or Russia, but there are persistent rumors that Mr. Nixon is waiting for an invitation to Moscow.

HOST AND AN HONOREE.- Sidney Greenwald (left), active member of Toronto's Sportsmen Lodge, B'nai B'rith, who will be host at the second in a series of advance receptions prior to the Lodge dinner honoring past president Henry (Hank) Greenberg which takes place at Beth Tzedec, September 17th.

The reception hosted by Greenwald will be held at his home on August 11th. Greenwald is cochairman of the tribute dinner with Bobby Zweig (right), last year's honoree of the Sportsmen Lodge dinner.

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FRISCHWASSER, CELIA.- On July 16th, late of 391 Cortleigh Blvd.

HAROLD, REBECCA.- On July 14th, late of 252 Codsell Ave.

HETTLER, MILDRED. - On July 12th, late of 20 Khedive Ave.

LANGER, WILLIAM.- On July 13th, late of 564 Oriole Parkway.

MECKLINGER, EPHRAIM - On July 18th, late of 3560 Bathurst St.

SALTSMAN, DOROTHY.- On July 18th, late of 156 Viewmount Ave.

SOLL, FANNY.- On July 18th, late of 2 Ridelle Ave.

STEIN, LINDA.- On July 15th, late of 12 Kainona Ave.

SUGAR, DORA.- On July 16th, late of 45 Wasdale Cres.

WITCHELL, LESLIE.- On July 14th, late of Sudbury, Ont.

YELIN, REBECCA.- On July 19th, late of Jewish Home for the Aged, formerly New York.

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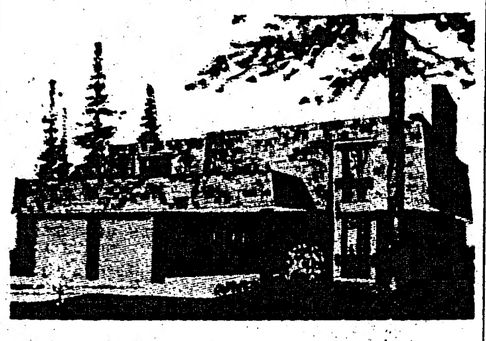

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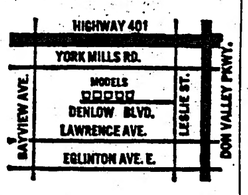

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BULLETINS

$4 MILLION DOCK ORDER BY GREECE

Athens (JCNS).- The Israel Shipyards will build a floating dock for Eleusis shipyard, it was announced here last week. The contract, worth $4,175 m., was signed in Haifa on Thursday by the Shipyard's general manager, Mr. Yisrael Libertovski, and the owner of the Greek yard, Professor Stratis Andreadis, the president of the Greek Shipowners' Association.

His son, Alexander, recently visited Israel to commission the dock and to give the Haifa shipyard the details of the order. The deal is considered to be the largest of its kind by the yard so far.

The dock will have a lifting capacity of 20,000 tons and is expected to be completed by the end of 1970. The Greek firm will pay 20 percent cash and the balance in instalments over eight years.

●

JEWISH ORGANIZATIONS OPPOSE CHANGE IN RACE LAW

London (JCNS).- Jewish organizations in Britain concerned with racial issues and Jewish defense are firmly against a recommendation that section six of the Race Relations Act, which deals with incitement to racial hatred by speech or in writing, should be repealed.

This recommendation is made in a 815-page report on British race relations "Colour and Citizenship" compiled by Mr. Jim Rose and associates and just published for the Institute of Race Relations, London, by the Oxford University Press.

Mr. Rose is also a member of the working party set up by the Board of Deputies to study race relations.

In dealing with section six, the report states that in the view of the compilers, this provision of the Race Relations Act, which makes it a criminal offense by speech or writing to incite others to racial hatred, suffers from serious disadvantages.

It penalizes not only speech or writing which is likely to result in violence, but also speech or writing which incites racial hatred and by doing so, it comes close to encroaching upon freedom of expression.

Mr. Victor Mishcon, chairman of the defense committee of the Board of Deputies, praised the report in general but stated that the board took issue over the recommendation to repeal section six.

This statute had done much to curb the worst excesses of racialist propaganda, although there were still weaknesses in the act which allowed some dissemination of racial hatred.

Far from repealing the section, an early opportunity should be sought to strengthen its provisions, Mr. Mishcon said.

The executive committee of the British Section of the World Jewish Congress has adopted a resolution welcoming the useful analysis of the effects of immigration to Britain presented in the report, but adding that the recommendation to repeal section six is completely unacceptable.

●

338 CONGRESSMEN BACK DIRECT ISRAEL-ARAB TALKS

Washington (JCNS).- In the ten weeks since the circulation of a Congressional declaration calling for direct Arab-Israel peace negotiations, the number of endorsements has grown and now stands at 66 Senators and 272 members of the House of Representatives - 338 in all.

This figure has far exceeded the expectations of the sponsors who believed that only a limited number would sign such a strong statement.

The declaration called for face-to-face talks. It deplored the Arab war against Israel, Arab terrorism, and one-sided UN censure resolutions.

It also opposed Israeli withdrawal in the absence of contractual peace, and any attempt by outside Powers to impose half-way measures not conducive to a permanent peace.

●

DANISH YOUNGSTERS DEFY AL FATAH

Haifa (JCNS).- Eight Danish girls and four boys, all in their 20s, have arrived in Israel to work in kibbutzim for three months, "despite scandalous reports about our group and Al Fatah threats to kill us all," as one boy said.

The youngsters have come under the auspices of the Danish Kibbutz Friends organization in Copenhagan, which sent several thousand young Danes to work in kibbutzim in the past few years.

Recently, a Danish paper published a sensational story of how girls who had gone to Israel with the organization had found their way to Tel Aviv. The paper alleged the girls had taken "hostess" jobs in nightclubs and discotheques, and later turned to prostitution.

"The paper which published the story is a scandal sheet, which nobody takes seriously," one of the girls who had been here twice before said. The group was taken to Kibbutz Netiv Halamed Heh.

●

LASKOV RESIGNS CHAIRMANSHIP OF DEFENSE BOND COMMITTEE

Jerusalem (JCNS).- Chaim Laskov, a former Chief of Staff and chairman of the Israeli public committee to raise $750 million in Defense Bonds, has resigned from the committee, pleading pressure of work in his task as director of the Ports Authority.

The real reasons, however, are believed to be his present bitter dispute with the Histadrut (the Israeli Federation of Labor) over its handling of the recent strike by stevedores of the Port of Ashdod.

Mr. Laskov feels that without full cooperation from the Histadrut it will be difficult for him successfully to conduct the Bond campaign, which is lagging behind. So far, only $450 million have been raised.

Mr. Laskov is expected to be replaced by Mr. Zalman Susayeff, a former president of the Israel Manufacturers Association.

●

TOURISTS NOT IMPRESSED BY WAR-LIKE ATMOSPHERE ON BORDERS

Jerusalem (JCNS).- Tourists are obviously not impressed by Arab attempts to create a war-like atmosphere around and within Israel's borders.

Mr. Moshe Kol, the Minister in charge of tourism, has been able to announce that 2,000 more visitors came to Israel in June this year than in June 1968.

Nor does El Al seem to have suffered through the attacks earlier this year on its aircraft.

●

JORDANIAN ARMY CHIEF SUPPORTS TERRORISTS

London (JCNS).- In a bid to retain control of military actions across his own frontiers, and thus to fend off Israeli retaliation, the Jordanian Army's new commander-in-chief, Nasser ben-Jamil, has pledged support for terrorist activities -- provided they are "effective" and strike at targets inside Israeli-occupied areas which the regular Arab armies cannot reach at present.

He told reporters at a news conference in Amman that he had in mind such targets as the Haifa oil refinery and Tel Aviv.

Ben-Jamil welcomed the participation of Kuwait and Saudia Arabia in the consolidation of the "eastern front" against Israel.

Saudia Arabian forces now in Jordan were linked to the Jordanian command, which was, in turn, linked to the eastern front command.

The new Jordanian commander-in-chief revealed that, at their conference in Khartoum in 1967, the Arab leaders agreed to support terrorist activities against Israel from all the neighboring Arab countries, except Lebanon.

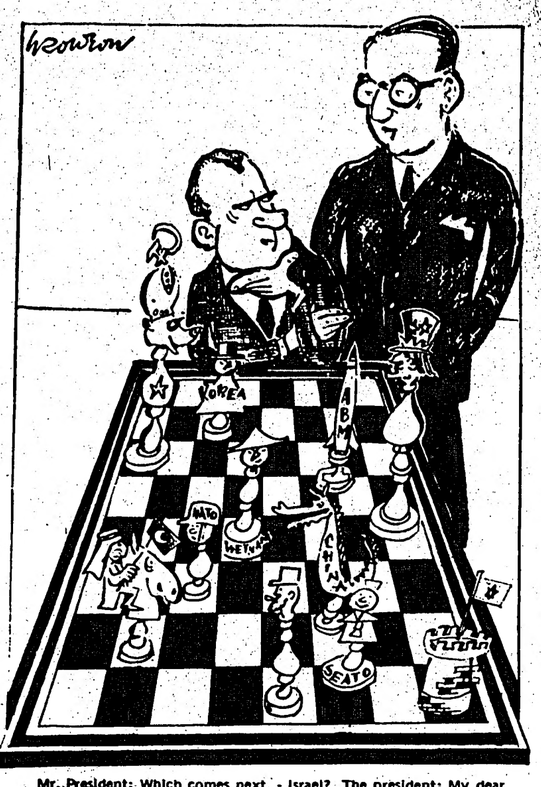
He feared that such activities might draw Lebanon into something which neither the Arab leaders not Lebanon had contemplated.

●

HEADS POLISH DELEGATION TO DAMASCUS

London (JCNS).- A Polish trade delegation which visited Damascus recently and had talks with Syrian economic Ministers was headed by Mr. Edward Sznadjer, the new Polish Minister for Home Trade and one of the last Jews to hold a senior Government post in Poland.

The Polish Deputy Premier, who was formerly in charge of economic matters Eugeniusz Szyr, is also a Jew.



Mr. President: Which comes next, - Israel? The president: My dear Dr. Kissinger, we still have SO MANY problems to solve . . .
Aufbau, New York

JAFFA GATE RESTORED

Jerusalem (JCNS).- The 430-year-old Jaffa Gate at the entrance to the Old City of Jerusalem was formally reopened recently after renovation by the municipality, thanks to a contribution from South African Jewry.

The Gate was build by Sultan Suleiman in 1538, when he erected the wall round the Old City.

Rabbi Bernard Casper, of Johannesburg, took part in the ceremony on behalf of South African Jewry.

●

AIR VICTORIES BEST DETERRENT

Tel Aviv (JCNS).- The series of Israeli successes in the air and on the ground these past few weeks have strengthened the hope that an escalation leading to a major conflagration may be delayed, according to responsible military circles here.

The renewed air victories over the Egyptians, the brilliant combat success over the Syrians, who lost 7 MIG-21s with no Israeli casualty, and the repulse of commando attacks in the Suez Canal area with heavy losses to the Egyptians, might still alter Arab intentions, or at least, limit their aggressive actions on the cease-fire lines, a senior General Staff officer told the press.

Other measures destined to make the enemy aware of the price of his constant probing of Israel's lines were the repeated commando raids deep into Egyptian territory, and the successful defense of Israel's lines along the east bank of the canal.

The senior officer, who proudly referred to the result of the series of air combats, including the shattering Syrian defeat, said this did not surprise the Israeli General Staff: it merely confirmed that Soviet training did not basically change the fighting quality or ability of enemy pilots in the acid test of individual combat.

●

MOSCOW TO PUBLISH POEMS BY YIDDISH WRITER PURGED BY STALIN

London (JCNS). - Two books by Yiddish writers are to be published in translation in the Soviet Union this year, according to the weekly "New Books in the USSR," the JCNS Special Correspondent on East European Affairs reports.

One, "Poems," by Moshe Kulbak, will appear in Russian translation for the first time. Kulbak, a highly original Yiddish poet, novelist and playwright, died in a Soviet labor camp in 1940 after his arrest during Stalin's great purge in 1937.

He was a former staff member of the Yiddish Teachers' Seminary in Vilna and went to live in Soviet Russia in 1928.

Among the translators of Kulbak's poems into Russian are two Yiddish poetesses, Yulia Neyman and Rachel Baumwohl, and a Yiddish poet, Ziama Telesin. Yulia Neyman was prominent among Russian liberal writers during the 1962-64 de-Stalinization period.

Semion Lipkin, one of the greatest living translators in the USSR, who recently evaded censorship of a pro-Israeli poem, and Reuven Moran, a former journalist and war correspondent of the Soviet Government newspaper, Izvestia, are also among the translators of Kulbak's work.

The second book newly announced for Publication in Russian is "The Heartbeat of Spring," by Chaim Maltinski, a Yiddish poet who lives in Minsk.

He is a fairly constant contributor to Belorussian periodicals. His latest collection of poems will be published by the Soviet Writers' publishing house.

●

POLISH "ZIONISTS" AFFAIRS DEPARTMENT CHANGES ITS ACTIVITIES

London (JCNS).- The Zionist affairs department of the Polish Ministry of the Interior is reported from Warsaw to have changed its activities, after the appointment of a new head, Mr. Zdzislaw Poniatowski.

Under its former head, Mr. Tadeusz Walichnowski, who was summarily dismissed in January of this year, the department specialized in tracing the Jewish origins - alleged or actual - of Polish Communist Party members and intellectuals.

Mr. Poniatowski's appointment has only now become known, as has the fact that the department has been renamed the department for minorities affairs, Zionist section.

Its main task now is reported to be the preparation of regular surveys of the world Jewish press, with particular emphasis on Israeli and Yiddish newspapers and periodicals.

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A MARXIST FIGHTS JEWISH HOSPITAL

by I. Nachman

The talk of the town is the hunger strike of Mrs. Susan Herzog, an employee of the Jewish Maimonides Hospital for the Aged in Cote St. Luc. Mrs. Herzog, a social worker, ensconsed herself, with her husband and a friend, at the entrance of this institution and declared she would continue to starve herself until the administration decided to rehire her.

Mrs. Herzog says she was fired only because of her convictions which she admits are Marxist-Leninist. Sources close to the hospital however, say that she was dismissed for other reasons after having been employed for nine months. Also it is said Mrs. Herzog, in the environment of elderly, God fearing Jews who are patients in this institution, had not kept her Marxist-Leninist convictions to herself.

Despite several admonitions by police, she refused to leave the premises. She accused Mr. Sam Moskowitz, Mayor of St. Luc and president of Maimonides, of unfairness.

Mrs. Herzog is a newcomer to Quebec. She became involved with a group of employees in demands to the institution which some say were influenced by a leftist organization.

At this writing, Mrs. Herzog had not given up her activity against the administration of the hospital. But this, it is stated, is not the problem. The issue is whether anti-Jewish, Marxist-Leninist politics should have a place in a Jewish institution. This incident may induce several organizations to take a close look at the activities of some who profess to represent Jewish institutions.

HUNGER STRIKE AT MAIMONIDES.- Mrs. Susan Herzog (extreme right) with friend and husband at the entrance of the Jewish hospital for the aged.